CIIL - Doctoral Dissertations Series - 1

A DESCRIPTIVE ANALYSIS OF URALI

(Speech of a Dravidian Hill Tribe)

SAM MOHAN LAL

CENTRAL INSTITUTE OF INDIAN LANGUAGES
MANASAGANGOTRI, MYSORE - 570 006

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FOREWORD

The Central Institute of Indian Languages entrusted with the development of Indian languages has engaged itself in research, training and material production in Indian languages to facilitate their use in education, administration and mass communication. The research activities include description of tribal and minor languages with a view to codify them and to have linguistic input to the educational materials prepared in these languages. Besides the staff of the Institute working on these languages, the Institute also takes up such studies for their doctoral research.

The Institute has started a series in its publication progeamme to publish doctoral dissertations of its staff whose subject matter falls within the objectives of the Institute. The present book 'A Descriptive Analysis of Urali' is one in this series. Besides linguistic description of phonological and morphological structure of this language and a brief lexicon of it, the study gives ethnographic information of this community relating to their ethno history, kinship structure and rituals.

I hope that this book helps to further our linguistic knowledge of lesser known languages of this country and also to further socio-cultural development of this community.

E. ANNAMALAI
Director

EDITOR'S NOTE

There are a number of minor languages or dialects in the Dravidian family which are yet to be studied and described in detail. Urali was such a dialect until Mr. Sam Mohan Lal chose to study it and present a detailed description of the Urali speech for his Ph.D. in Linguistics from the University of Mysore. Mr. Sam Mohan Lal registered for his Ph.D. under my guidance in 1976, submitted his dissertation in 1981 and was awarded the Ph.D. degree in 1982. Before he submitted his synopsis for Ph.D. registration, we wrote to several scholars in Dravidian linguistics to ascertain as to whether any detailed work has been done on this minor langage/dialect. We found out that unfortunately until then no lingiuistic description of Urali speech, a very significant relative or component of the Irula phylum, has been made. There have been references in ethnographic publications that Urali is somewhat related to the Irula group. In order to arrive at a comprehensive view of the Urali speech in relation to the Irula group, we decided that a detailed ethnogrphic description should precede the detailed linguistic description in the dissertation

This decision turned out to be a very useful one, for we have now not only a first hand detailed and comprehensive linguistic description but also an elaborate ethnographic description of the Urali tribe by way of an introductory chapter in the dissertation. This chapter, indeed, places the Urali speech in its social and cultural milieu and has been greatly appreciated by the examiners and other scholars who read the thesis. I am glad to note that Dr. Sam Mohan Lal has indeed taken a further step forward in his next monograph **Urali-An Ethnograpic Study** which is now in press.

My teacher, a great intellectual and a *Jambavaan* in linguistics, Professor Sukumar Sen, told me, that day in Jannary 1967 when I submitted my Ph.D. thesis, that completion and submission of a Ph.D. thesis is just the beginning of one's research career and not an end to his or her research pursuits. I am glad and grateful that Dr. Sam Mohan Lal has listened to and acted upto this voice of wisdom The world of Urali also offers opportunities for us to test our own world view and research hypotheses. I believe that **A Descriptive Analysis of Urali** and **Urali-An Ethographic Study** will further increase our knowledge of the Dravidian tribal languages and motivate our concern for the speakers of these languaes.

M. S. THIRUMALAI

To

My guide and welwisher

Prof. M. S. Thirumalai

ACKNOWLEDGEMENT

A volume of this nature cannot be compiled without the help, cooperation, and valuable contribution of so many. While it will be impossible for me to acknowledge my deep gratitude to each and every one, I shall endeavour to place on record atleast some of them. The extensive field work involved in my work brought me in contact with many Uralis individually and led me to the homes of many a Urali family. The dialogue, conversations and interactions with these simple folks presented a kaleidoscope of information pertaining to their vocabulary, language and culture presenting an enchanting canvas of their life itself. The idiosyncrasies of the individuals and the nuances of their expressions and opinions needed checking and rechecking for clarity, veracity and authenticity. Without their monumental patience and cooperation it would not have been possible for me to compile the valuable information on their vernacular and culture. I cannot forget Messers. Rasä, Ramä, Nanjä and Miss. Resi not only for their invaluable assistance in acquiring academic information, but also for their simple and warm hospitality in accomodating me in one of their huts during my stay in their hamlet.

My profound thanks and indebtedness to Dr. M. S. Thirumalai, Professor cum Deputy Director of Central Institute of Indian Languages who has been a constant source of guidance and inspiration to me from the very commencement of my task. He not only accompanied and helped me in my field work but also examined the voluminous data and manuscript at various stages of its compilation, and finally edited the works to give it, its present form. For the honour in making me eligible to join the rolls of eminent students from the desciplines of Linguistics and, Speech and Hearing, who have worked under Professor M. S. Thirumalai, I humbly dedicate this book to him.

I would also like to express my debt and gratitude to the many colleagues and friends who have helped me directly and indirectly in discussions, correspondence and in many other ways, especially Dr. N. Nadaraja Pillai, and Dr. G. V. Natarajan for spending their valuable time in very useful discussions.

I owe my thanks to the authorities of the Mysore University for permitting to print this book ; to Dr. A. K. Srivastava, the then Director in charge of the Central Institue of Indian Languages, for according permission to the CIIL press to undertake the printing work ; to the Director Prof. E. Annamalai for

ABBREVIATIONS

A.	Answer
Abl.	Ablative
Acc.	Accusative
Adj.	Adjective
Adj. P.	Adjcctival Phrase
Adj. Po. P.	Adjectival post position
Adv.	Adverb
Adv. P.	Adverb phrase
Adv. P. loc. (Adv. Loc.)	Adverb phrase of locative
Adv. P. man. (Adv. man.)	Adverb phrase of manner
Adv. Po. P:	Adverbial post position
Adv. P. Time (Adv. Time)	Adverb phrase of time
Attri.	Attributive
Aux.	Auxiliary
Cau.	Causative
Cbt.	Coimbatore
Col. adj.	Colour adjective
Col. Tamil	Colloquial Tamil
Cond.	Conditional
Conj. Par.	Conjoining particle
Dat.	Dative
Decl.	Declarative
Dem.	Demonstrative
Des. adj.	Descriptive adjective
Det.	Determiner
Eg.	Example
Encl.	Enclitic
Etc.	Etcetera
Excl.	Exclusive
F.	Female
Fem.	Feminine
Gen.	Genitive
Hon.	Honorific

the foreword and to Mr. S. B. Biswas, Manager of the Printing Press for the compilation of the work at the press.

I am grateful to my wife Mrs. Shanthi Mohan for her efficient help in indexing the vocabulary and for her constant encouragement especially at times of any set-backs. I am also grateful to Mr. Paul for the perfect camera exposure of the art pull, to Mr. Y. T. Nagaraj and Mr. C. G. Manjunath for neatly composing the text and Mr. K. Srinivasa Charya for assisting in production of the work, and designing the cover and to Mr. H. L. N. Bharathi for looking after the other administrative procedures.

My thanks to Miss. Rekha Sharma for showing much concern and patience while going through the final proof. While I have placed on record my gratitude to all those who assisted me in my work with their invaluable help, I would like to absolve them of the responsibility for any error, deficiency or drawback in the analysis and hold only myself responsible for the same.

SAM MOHAN LAL

St.	Stem
Tr.	Transitive
Vb, V.	Verb
Vd.	Voiced
Vl.	Voiceless
V.N.	Verbal noun
Voc.	Vocative
VP.	Verb phrase
V. Par.	Verbal participle

Imp.	Imperative
Incl.	Inclusive
Inf.	Infinitive
Inst.	Instrumental
Intens.	Intensifier
Interr.	Interrogative
Intr.	Intransitive
Lit. Tamil	Literal Tamil
L.M.	Link morph.
Loc.	Locative
M.	Male
Mas.	Masculine
M.V.	Main verb
N.	Noun
Neg.	Negative
Neu.	Neuter
Neu. T.	Neuter termination
Nom.	Nominative
NP.	Noun phrare
Num. adj.	Numeral adjective
Obj.	Object
Obe. mod.	Obligatory modal
P.	Page
P.G.N.	Person-gender-number
Pl.	Plural
P.N.	Participial noun, Person-number
Pre. adj.	Predicate adjective
Pr. N.	Pronoun
Prox.	Proximate
P.T.	Personal termination
P.T. Neu.	Personal termination neuter
Purp.	Purposive
Q.	Question
Qualt. adj.	Qualitative adjective
Quant. adj.	Quantitative adjective
Rem.	Remote
Sg.	Singular
Soc.	Sociative

SYMBOLS

[ ]	Encloses phonetic transcription
/ /	Encloses phonemic transcription
{ }	Encloses a morpheme, indicates that the order of items enclosed is not constant
[ ]	Indicates that the order of items enclosed is to be kept constant
~	Phonologically conditioned
∝	Morphologically conditioned
∪	Free variation
>	Becomes
ϕ	Zero
+	addition, with
-	Absence, open juncture
/	Or
#	word juncture
↑	Raising terminal
↓	Falling terminal
→	Suspense terminal
±	with or without
‘ ’	Encloses gloss

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CHAPTER I

INTRODUCTION

1.1 Methodology and The Format

The present study aims at a descriptive analysis of the speech of Urali people, a hill tribe of Tamil Nadu. The approach is data-oriented and uses in general the Neo Bloomfieldian model.

This monograph comprises of six chapters.

Chapter 1 Introduction

This introductory chapter is divided into two sections. The first section gives an ethnographic account of the moderately researched ethnic community known as 'Urali' which includes the geographical position of the area of study, introduction to the tribe, history and migration, livelihood, material culture, social structure, political organization and the impact of modern civilization. Since this monograph focusses itself on providing a linguistic description of Urali speech, only such features that may have a direct influence on speech and its divisions are presented here. For an elaborate ethnographic description see Sam Mohan Lal 1991.

In the second section, a four-way phonological and morphological comparative sketch of the speech of Urali with Irula, Literary Tamil, Spoken Tamil and Kannada as well as the peculiar characteristic features of Urali are discussed.

Chapter 2 Urali Phonemics

This chapter presents the description of various vowel and consonant sounds of Urali speech. The chapter presents the phonemic contrasts which include the contrast of both vowels, consonants and their distributions with illustrations. The allophonic distribution of both vocoids and contoids is presented separately with illustrations indicating the occurrence of the sounds.

While explaining the clusters found in Urali, both initial and medial clusters are described separately. Under the medial clusters, identical and nonidentical two consonant clusters are presented separately. The three consonant clusters identified in Urali are also listed separately.

Suprasegmental phonemes found in Urali are presented through a description of the types of juncture and terminals.

Finally, the syllabic structure of Urali is discussed under three major heads: Initial, Medial and Final syllables. In each case, illustrative examples are given with gloss to explain the openness and closeness of a particular syllable. The six types of syllabic structure identified in Urali are presented with illustrations and syllabic divisions.

Chapter 3 Noun Morphology

At the outset, the noun stems in Urali are classified into two broad heads: Pronouns and Inherent or Simple nouns. Pronouns are further subdivided into personal and derived pronouns and, under each subdivision, the various categories used are presented with examples. Simple or the inherent nouns include the human and the nonhuman nouns and the derived or the noninherent noun stems of Urali are further classified into nine types on the basis of the gender and number suffixes they take.

The different cases identified in Urali with their respective case morphemes are given with suitable examples in full sentences explaining the case relationships. At the end of the chapter, the derivative suffix in Urali which is a bound form and can take both masculine and feminine markers, is presented, following which both the cardinal and ordinal forms including the numeral stem alternants are separately dealt with.

Chapter 4 Verb Morphology

The chapter on verb morphology starts with the classification of different verb stems on the basis of the past tense markers they take. The transitive and intransitive verb stems are further classified into different categories depending on their behaviour while transitivising the verb or while the verb functions as an intransitive form.

Further, in this chapter, the various grammatical categories such as causatives, imperative which includes Imperative singular and Imperative plural, two tenses found in Urali, namely, past and non-past, negatives, infinitive, hortative, permissive, participle forms, participial noun, verbal noun, temporal, Conditional and Prohibitive are presented with suitable examples.

Person, gender and number suffixes, in verbal concord are discussed with illustrations.

Under the complex verbs, both aspects and models are discussed. Verb stems having alternants are dealt with separately, with illustrations and the occurrence of the alternant forms.

The descriptive statements on verbal derivatives, different kinds of adjectives and adverbs are explained, followed by the discussion on the type of clitics and particles occurring in Urali.

Chapter 5 Morphophonemics

A morpheme may occur with a single phonemic shape or in more than one phonemic form. In this chapter, the various morphophonemic changes found in Urali are discussed, highlighting the place of occurrence of the phoneme in question which involves change in the continuous speech. In short, this chapter presents a structural description of the Urali morphophonemics. Different morphophonemic rules are given in sequence and, whenever a particular rule or rules operate, in the illustration given in the body of the analysis, reference is given then and there quoting the rule number given in this chapter.

Chapter 6 Syntax

A purely referential type of syntax is discussed in this chapter, which includes the description of the basic sentence types used in Urali, major and minor sentences. The sub-classifications under the major sentences are dealt with by giving examples for each type.

Further, this chapter deals with the different phrase types such as noun phrase, adjectival phrase, adverbial phrase and verb phrase. The section on sentence conjoining includes the type of conjoining involved in a given form and the particle used as conjoiner. Concordance and sentence variation are discussed at the end. Under sentence variation, the phrase deletion and change in phrase order in a sentence are discussed.

1.2. Geographical Position of the Area of Study.

The Urali-speaking settlements focussed in the present study are spread over an area, approximately delineated by 11°35' and 11° 40' north latitude and 77° and 70° 10' east longitude in the Satymangalam Taluk of Periyar District in Tamilnadu situated in the trijunction hill tracts of Tamilnadu,

Karnataka and Kerala, at an altitude of 1105 meters above the mean sea level. Eight interior hamlets were visited by the author for data collection. These are:

i) bejjaluhaṭṭi
ii) maavanattam
iii) iṭṭaRai
iv) taḍasalhaṭṭi
v) gaaḷidimbam
vi) talamalai
vii) ko:ḍipuram, and
viii) raamaranai

The above mentioned hamlets are situated off Dimbam in different directions (see the map).

1.2.1. Topography

The whole Satyamangalam and Thalamalai ranges were classified under the North Coimbatore forest division as constituted on 1st June, 1961, G.O. No. 1433, Food and Agriculture dated 19th April 1961. The division is bounded on the north by Mysore and Kollegal forest divisions, on the east by Dharmapuri and Salem divisions, and on the west by Periyar, Nilgiris and Mysore. The greater part of the division is situated on a plateau which is a continuation of the Mysore plateau. The whole range is divided into three sections, namely,

i) the North Coimbatore plateau
ii) the Palamalais, and
iii) the foot hills and plains area

The North Coimbatore plateau on which the Urali settlements are located comprising 82647.4 hectares and is by far the largest and most valuable in the division. This is a narrow and linear plateau, albeit very irregular and broken, running east to west for over 90 kilometers with a varying plateau width of 15.25 kilometers. The table land has an elevation of 300 to 1500 meters, and is bordered by a chain of lofty hills rising steeply from the level of plains. This belt of high hills falls off eastwards and north-eastwards from Katribeṭṭa to meet the Palar and Cauvery basin, and westwards and south-westwards to meet the Moyar basin. From the Moyar basin on the western side ascends the abandoned Sultan road and negotiates the slopes through Gasalhaṭṭi pass to approach to Talamalai plateau.

Both the Satyamangalam and Talamalai ranges have 17 and 9 remarkable streams respectively. In Satyamangalam range, drainage is carried by numerous small streams which empty themselves into two big rivulets called the Jodumatti and Haleru hallas. In Talamalai range, the Talamalai basin is chiefly drained by Jogatti and Balapadugau hallas which unite to form Halibidda halla again flowing northwards into Mysore.

1.2.2. Geology, Rock and Soil

The rocks found in this area belong to the gneissic series of Indian Rock series, mainly metamorphosed rocks belong to the Archean Complex considered 4500 million years old.

Soil consists of a rare kankar pellets and laterite, calcareous tufa and alluvium of Cauvery.

Mineral wealth of this area is not insignificant. Finest quality of Flespar, Gorundum as deposited Crystals and Muscovite are abundently noticed in this area. Local tribal women in these settlements collect Barite mixed with quarts and flespar as 'kolakkallu', which is powdered and used for drawing geometrical patterns and other pictures on the ground in front of their houses and also they sell these stones through co-operative societies.

1.2.3. Claimate

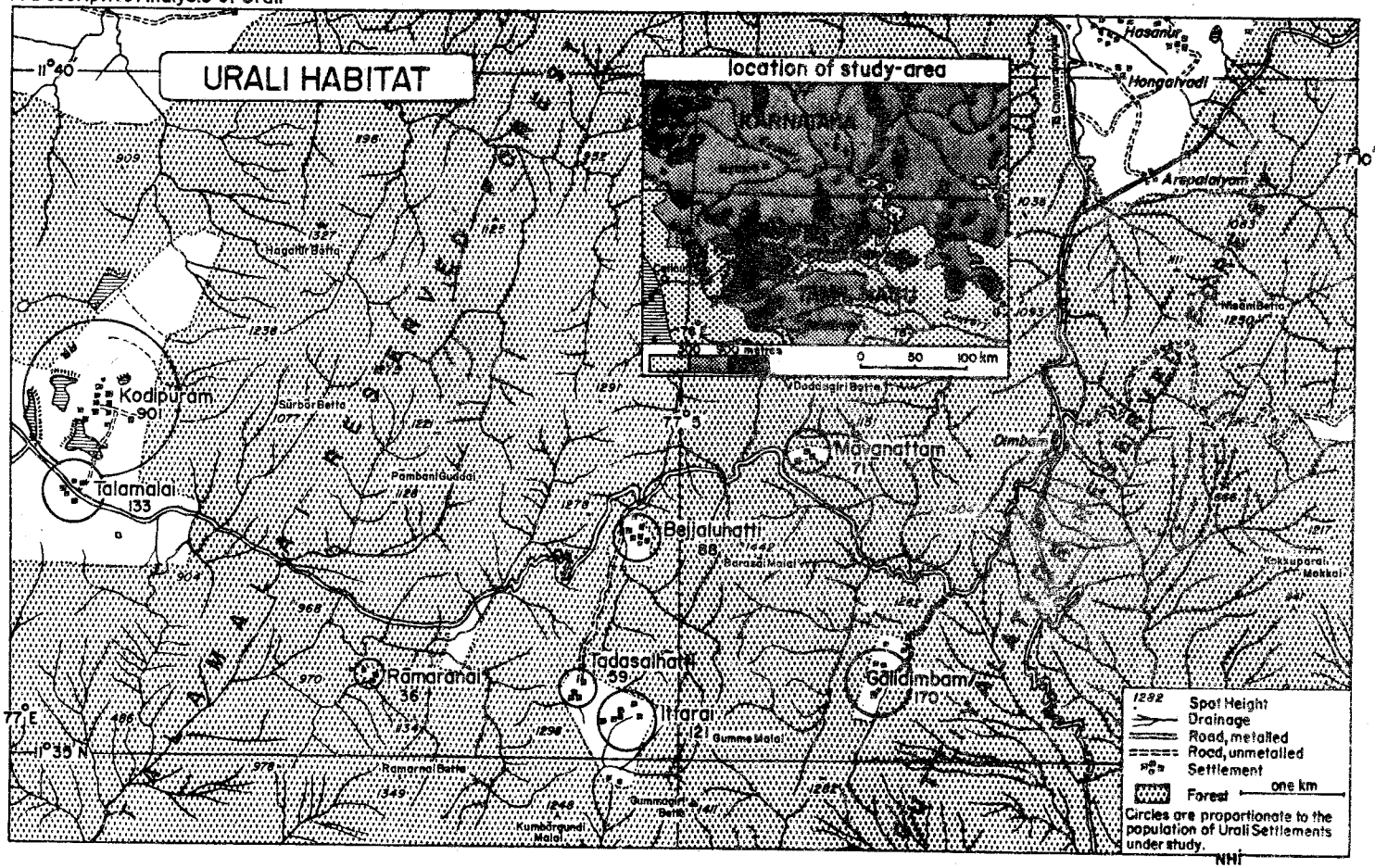
According to the international transitional bioclimate, the range falls under '36th, medium trophical transitional bioclimate'. The general conditions obtaining in the North Coimbatore division, ranges from 'Tropical accentuated bioclimate' in the plains to 'Tropical moderate bioclimate' on the plateau which is characterised by the monthly temperature above 20°C.

1.2.4. Winds

The plateau forests are subjected to strong and gusty winds blowing from a south-westwardly direction during the period of south-west monsoon (June-September). The wind is mostly dry and only aid in quickening the pace of evaporation. In May, thunder storms with occassional bursts of rain are common on the plateau.

1.2.5. Rain fall

The annual rainfall of the range is ranging from 500-1500 mm. with a prolonged spell of dry period. However, the annual rainfall varies from year to year and place to place. Though the division gets the benefit of both the


URALI HABITAT
location of study-area
KARNATAKA
TAMIL NADU
0 50 100 km
Kodipuram
901
Talamalai
133
Ramaranai
36
Tadasalhatti
59
Ittarai
121
Bejjaluhatti
88
Mavanattam
71
Galidimbam
170
Hasanur
Hongalvadi
Arepalaiyam
Dimbam
Hagalur Betta
Sürbör Betta
Pambani Guddai
Barasai Malai
Gumme Malai
Ramarnai Betta
Kumbargundi Malai
Gummagiri Betta
Dodasgiri Betta
Nisani Betta
Kokkuparai Makkai
11°40'
11°35' N
77°E
77°5'
77°10'
1282 Spot Height
Drainage
Road, metalled
Road, unmetalled
Settlement
Forest
one km
Circles are proportionate to the population of Urali Settlements under study.
NHI

Name of Panchayat Union	Name of the revenue village	Sl. No.	Hamlets	Number of persons
		1	Bejjaluhatti	88
		2	Mavanattam	71
	T	3	Ittarai	121
T	A	4	Tadasalhatti	59
A	L	5	Gaalidimbam	170
L	A	6	Talamalai	133
A	M	7	Kodipuram	901
V	A	8	Ramaranai	36
A	L	9	Doddapuram	1193
D	A	10	Seeragoundanalli	102
I	I	11	Mudiyanur	631
		12	Bedarahalli	16
			Total population of Talamalai revenue village	3521

1.3.1. History and Migration

Not much is known about the history and migration of the Uralis. According to one legend, current among the Uralis, there lived two brothers in olden days in the Goddesal hills by name Karayan and Billaya or Madheswara. The Uralis and Soligas have descended from Karayan.

About migration, according to the folk tales and ideas prevailing within the community, it is understood that they have migrated originally from the Nilgiris in search of food and new land from time immemorial. There is a belief among the Uralis even now that the spirit will go to Nilgiris after the death of a person. In view of this belief and also in view of the resemblences identified in the speech varieties of Urali and the Irulas of Nilgiris, it is possible to come to a conclusion that the former are the descendants of the latter. Leaving aside this linguistic evidence, there is no other explicit evidence to show that Uralis have social or linguistic contacts with the Irulas of Nilgiris. But on comparing certain beliefs and social customs of Uralis and the Irulas of Nilgiris, it is observed that the former had lost some of the beliefs which are still prevailing among and strictly adhered

by Irulas. For example, the Irulas in Nilgiris are very particular in not drinking water from a well or a pool where the water is stagnant and also they are very strict in not killing a black goat and eating its meat. Irulas narrate certain stories for the currency of such beliefs. However, Uralis are totally unaware of such beliefs and for them drinking water from a stagnant pool and eating the flesh of a fully black haired goat are not a taboo.

1.4. Physical Features

By appearance, Uralis are thin, short dark skinned persons. It is very rare to find a fair skinned Urali. Leptrohine nose is the common feature with larger nasal opening. Most of the men have a slightly curled hair. Comparing to their physical structure, their hands and legs are short.

1.5. Livelihood

In olden days, Uralis depended purely on the forest produce and incipient agriculture. Now, their life style has been changed considerably mainly owing to the programme of the state government. The government helped them in establishing a hill tribes' co-operative society, through which the forest produce Uralis collect are purchased in small amounts and distributed and sold in the outside market. Before the establishment of this co-operative society, many contractors who came from the plains used to collect the forest products collected by the Uralis periodically for meagre amounts and/or some rice and salt. This type of exploitation is stopped now. Uralis are generally happy over the establishment of the co-operative society.

The members on the board of directors for the co-operative society are selected from the Uralis and advice is sought from the members for the effective running of the sociey. Also, on a monthly salary basis, the Urali boys with minimum educational qualifications are appointed by the society in order to look after the functions of the society including keeping an account of the forest materials brought to the society by the individuals. The society, after meeting all its expenditure with the sales of the forest produce, distributes the balance amount as bonus to the members of the society twice in a year either in the form of money or in the form of materials. Also, the Uralis get financial assistance from the government to dig wells and for the purchase of bullocks. They are, thus, able now to concentrate more on agriculture for their basic needs. In few cases they even produce surplus grains for sale through the co-operative society. Free supply of seeds for agriculture is alsc done through the co-operative society.

In addition to these, Urali's economy is strengthened through the daily sales of the cow and buffalo milk and the milk products such as butter and ghee. Most of these tribes own herds of cattle and regularly the milk is collected and sent to Coimbatore and Mysore with the help of the regular bus services connecting these two cities from Dimbam.

Periodically some people visit the Urali settlements with the intention to purchase cattle. There is no money lending society or organisation in the area. But, in case of need, the co-operative society advances 50 to 100 rupees to the needy without interest with a condition that the equal value of forest produce should be collected and deposited to the society by the borrower in instalments within the prescribed time.

Following are the main forest produce gathered by Uralis.

i) Honey
ii) Gall nut (Terminalia chebula)

The fruit of the tree Terminalia chebula known locally as 'kaḍukka:y' gives a bright golden tannage and is one of the most important tanning materials available in India.

iii) Avaram bark (Cassia auriculata)
iv) The bark of Konnai (Cassia fistula)
v) Seeds of Pungai (Dalbergia)
vi) Stone and tree moss which is exported mainly to the northern part of the country from Virudhunagar and are largely used for the manufacture of medicines, dyes and paint.
vii) Vembadam bark (Ventilego maderaspatna)
viii) Wax
ix) Tamarind
x) Fodder and thatch grass
xi) Neem seeds
xii) Shikakay (Acacia Concinna)

1.6. Other Ethnic Groups

In addition to Uralis, there are some other hill tribes who also live in different adjoining pockets. Mainly, in Asanur which belongs to Asanur revenue village lives Soligas, Malai Goundars and Lambadies, a gipsy tribe. Kurumbars and Badagas are distributed in other revenue villages of Talavadi Panchayat Union.

v) Medium of instruction in the different schools situated in the area is only Tamil.

1.8. Material Culture

1.8.1. Dwelling

Flanked by lofty trees and thick bushy shrubs, a Urali village always has an air of genial comfort. A typical dwelling place of Uralis consists of a number of thatched huts termed as 'ku:re' in their native terminology. The huts are constructed leaving sufficient space of 100 to 150 feet in between the two huts. Roof of the huts are made up of a variety of grass available in abundance in the forests.

All the four walls of the hut are made up of mud and smeared with cow dung which has a cement like precision. Each house is fenced neatly on all sides. The walls of the huts are generally very low (roughly 5' to 6' in height) upon which the weight of the roof rests. In general, the services of the carpenter are not sought for during the construction of a hut. When an individual builds a house, his neighbours would join him in the efforts, for no financial gains. Re-thatching of the roof and other repair works are attended to periodically.

Two categories of huts are observed in the settlements. The first category has two separate rooms and a separate kitchen and the second category of huts has only one room with a partition and the partitioned portion is utilised for the purpose of cooking. Both the rooms including the kitchen are utilised as granary, as store room and also as bed room. The huts of the first category are owned by relatively well to do persons and the huts of the second category are owned by relatively poor persons. In front of the huts a veranda is maintained with a partial covering of the roof of the hut where the guests are entertained. Guests belonging to othter ethnic communities are never entertained inside the huts. There is no cement flooring, but the floor is kept very neat with frequent smearing of cow dung.

Huts are furnished only with thatched mats. Other then these, no other furniture is used. Men of the particular hut sleep outside in the veranda whereas the womenfolk rest in the hall.

Every kitchen is provided with hangers for receptacles. Food is cooked in one corner of the kitchen by using the dry fire wood generally stored in one corner of the kitchen.

In front of a hut a courtyard is maintained where the grains are dried and husked. The courtyard is also used during the wedding time for the assembly.

The huts are mostly flanked by a kitchen garden with essential vegetable plants. Apart from annual plants, in certain houses one can rarely notice some useful perennial trees also. Outside the house, a small enclosure is maintained to keep the cattle during the night. In some huts, hen-roost is also observed. The concept of attached toilet system with the hut is not at all known.

1.8.2. Modernisation

Though many huts which fit into the description given above are available even now in the tribal settlements, due to the restriction strictly enforced by the Government of Tamil Nadu for the land acquisition by the hill tribes, it is not possible for the tribes to acquire a forest land without prior permission. Moreover, the government has constructed single roomed tiled houses which are found in one line and are given free to each family. When such housing is available, the Urali families occupy these new dwelling places. But, it is understood that Uralis are happier in their traditional dwelling places and that the occupation of the new houses is mainly because these houses do not need frequent repairs for the roof.

Beyond the village lies the land for cultivation on which the welfare of the villege partially depends. Each settlement has either a natural spring, or a well or a stream of its own.

1.8.3. Livestock

Rearing cattle is not uncommon to Uralis. Almost every family has cows, and buffalos and, in certain cases, sheep too. There are some people who keep poultry also. The cows are taken interior to the forest daily for grazing and due respect is given to the cows. Organised way of selling milk to the dealers from the plains is noticed.

1.8.4. Food and Drink

Basically the Uralis are non-vegetarians. The fertile jungle tracks yield them plenty of nourishing food consisting of tubers, fruits, etc. The staple food of these tribals are ragi (Eleusina caracana), corn, samai, etc. These grains are mainly cultivated by Uralis themselves in the forest land by trilling and ploughing the soil. Gruel prepared out of ragi is consumed only twice a day. That is, once in the morning before starting the day and another

time at the night before going to bed. Rice is a luxury for these people. It is not uncommon to see a Urali working in the petty shops of non tribals at Dimbam ; they generally ask for cooked rice as wages.

They relish eating mutton, chicken and venison. Milk is consumed without boiling ; the belief behind is that the strength of the milk is spoiled if boiled. However, infants are fed with boiled milk, an explanation for this is that the infants cannot digest the fat present in the milk. Eating pork and beef is considered taboo. Food is cooked without using much spices other than chillies.

Drinking liquor is strictly prohibited. Persons who drink liquor are looked down upon. In olden days there were instances in which such addicts were even excommunicated from the community. But, now some younger persons often drink liquor without the knowledge of the community. When caught, they are generally warned.

Consumption of tobacco along with betel leaves and beedi smoking are very common among men, whereas women are prone to chewing. Old women in a few cases are found smoking.

1.8.5. Special Food

During festivals and also during the family functions such as marriage, birth ceremony, etc., in addition to the normal food, a kind of sweet made with either sugar or jaggery and grains are served along with cooked rice. Coconut is not used while cooking. It is restricted only to religious functions as a symbol.

1.8.6. Clothing

Broadly the dress of Urali can be categorised into two types, namely, ceremonial attire and ordinary dress. Further, ordinary dress of the tribals can be grouped into two types on the basis of the age of the wearer. In the past, males were scantily covered. Other than a head turban and a loin cloth they were not using anything else and women were used to wear a saree covering their waist and chest. In contrast to this, in recent times both men and women are seen with shirt and stiched blouse in addition to dhoti and saree respectively.

Today, men of older generation are seen always clad in a head turban made with a single long white cloth, a white or a coloured shirt and a dhoti whereas the boys of the younger generation meet the above description excepting the turban. Similarly, the old ladies wear a saree without a blouse.

In contrast to this, young ladies are always seen wearing sarees and stitched blouses.

Only during the special occassions, men wear ornaments whereas women folk are always seen with very simple ornaments made of silver in their fingers, ears and neck.

1.8.7. Ceremonial Attire

Special occassions in this tribal life include mainly marriage, religious festivals and social ceremonies. During these occassions, the dress of Uralis include new clothes and different kinds of ornaments decorating the body. During this time even the younger boys and middle aged men will be seen wearing turbans wearing of which is compulsory.

The person who conducts the ceremony is distinguishable from the others by a special kind of dress he wears. The 'pujari' who is also a Urali tribesman, will be seen with a white dhoti, turban and two long pieces of red cloth tied around his waist and mouth.

1.8.8. Personal Adornment

During festivals both men and women are seen with different colourful pieces of decorative materials covering all over their body, in addition to their new or washed dress. If it is a marriage ceremony, the number of ornaments worn by both the bride and the bridegroom are comparatively more than the ones worn by other kinsmen.

Men wear ear rings, different types of chains on their neck made up of colourful beads and ornaments on their fingers.

Following are some of the ornaments used by women :

Name in Urali	*English*
mu:kkutti	'nose stud'
ka:do:la	'ear stud'
kattu ceyin	'necklace'
netti poṭṭu	'a kind of ornament which covers the centre line of the head'
vaḷayal	'bangle'
mo:dira	'ring'
da:bbu	'ornament tied around the waist'
miccu	'toe-ring'
ka:l ceyin/daṇḍe	'anklet'

Generally ornaments are made up of brass, silver, copper, gold, corals, glass, pearls and different kinds of beads. Iron and steel are not used. If the family is rich, costlier metals are used in preparing the ornaments. Among the above mentioned ornaments, excepting the 'netti poṭṭu' and 'dabbu', the rest are worn by the ladies most of the time. The above mentioned materials used for personal decoration are generally obtained from the market at Sathyamangalam.

The marital status of a man cannot be ascertained either by their dress or by the ornaments, but, with the help of a wed-lock made up of a single yellow thread with a small locket in it which is worn only by a married woman, the marital status of a woman can easily be identified

It is understood that during the ancient time, the ancestors of Uralis used to tuck peacock quill and porcupine throns on their turbans during the family functions, but now this practice is extinct. In fact, no natural materials such as seeds, skins of animals, nail or teeth of animals are used as ornaments.

1.8.9. Utensils

In contrast with the mud vessels used in olden days, at present only aluminium or brass vessels which are purchased from the market are in use.

1.8.10. Hunting

As stated earlier, Uralis are basically agriculturalists. However, the art of hunting is not unknown to the community. During the ancient period, hunting was effected with the help of bows and arrows. Recent restrictions for the preservation of animals and the strict enforcement of these regulations by the government have made the Uralis forget the art of hunting. However, Uralis are not afraid of any wild beast other than rogue elephants. They claim that they can face any animal excepting a rogue elephant without any perturbance or fear. Most of the men had many encounters mainly with bears and tigers which are found in plenty in these areas. Even now, venison is considered to be the most delicious and luxury dish among the Uralis and every opportunity in cleverly utilised to kill a deer for its meat in spite of the severe punishment one can expect if caught by the forest department gaurds.

1.9. Daily Routine

Human life in the hamlets of these jungles starts at sun rise with a dull melody in that virgin atmosphere. After a minimum wash, men attend to milking, women turn to kitchen and concentrate on cooking. After a heavy breakfast of 'ragi', approximately at 8 a.m., the elders who own cattle will set

out with the milk to the nearest bus stop to send their products to different destinations utilising the transport facility. Depending on the season, agricultural work will be attended to. Some of the young boys will drive the cattle toward the jungle in search of new pasture, some boys and women set out for the collection of different forest produce mentioned earlier and some will be staying back. House wives including old men and women will sit at ease after the departure of their wards and masters. Men at the bus stand after sending the milk, will attend to some small works such as carrying water and grinding flour at the petty shops owned by the non tribals and idle out the major part of the day. At dusk, they start their return journey and go to bed at 10 p.m.

Monday is observed as a total holiday for the shepherd boys. However, those who collect forest produce and the men who supply milk will perform their duties as usual.

1.10. Entertainment

There have been changes noticed in the life style of Uralis in many ways. Uralis say that their ancestors were fond of dancing, mimicry and many other games such as target shooting by using bows and arrows, etc. But, at present Uralis report this art is also fast becoming extinct and that the younger generation is not enthusiastic to pursue such aesthetic pursuits. However, some new types of games have crept into their culture in recent years. The younger boys play 'goli', (marbles) 'go-go', etc. whereas the girls play tossing of pebbles or seeds. Among the children, both the sexes are fond of playing 'hide and seek'.

Elders at times play cards and indluge themselves in a type of native gambling. The art of dancing is almost extinct. During the festival seasons, Uralis go to the temple with native musical instruments and a primitive type of dancing is practised following the tune of the music. Only a few persons participate in this. Uralis appear to prefer to do the minimum work just enough to earn their livelihood and the rest of the time is spent on gossip. This, perhaps, is not much different from the scene in the plains in many villages.

1.10.1. Music

Almost every house has either a drum or a kind of native flute made of bamboo called 'pi:nasi'. These instruments are used only during the ceremonies or festivals. Single, and a primitive type of soft note is played through the air instrument and the accompanying drum beating is also not

complicated. I have observed only two notes attested to their music knowledge namely fast and slow music. The former is played during the festivel seasons, whereas the latter during death ceremony.

1.11. Physical Cleanliness

In total, there is no significance attached for daily bath and personal cleanliness. However, the majority of the Uralis clean their teeth every morning with charcoal or with readymade powder purchased from market. During the weekly holidays, most of them take bath in hot water and wash their clothes. Common, open bath system is observed. That is, for one tribal settlement, in more than one place, water is heated in big vessels and the interested persons come to that place and have their bath. Cosmetics and toilet soap are not common. Ladies and young girls apply oil on their hair, comb, and plait neatly or collect hair at the occiput and use vermilion paste after the bath. Rarely jasmine or some other jungle flowers are also seen on their heads.

1.11.1. Tattooing

The ladies are sometimes seen with tattooed figures on their body.

In the culture of Uralis, there is no religious or social importace attached to tattooing even in the ancient times. Instead, tattooing depends on only idiosyncratic will of the individual concerned: The society does not impose any condition. Indelible patterns are tattooed exclusively among females. No male is seen with tattooed impressions. There is none within the ethnic group who can undertake the work of tattooing. Generally tatooing is done by persons of a nomadic tribe who visit the Urali tribal pockets once or twice in a year. Also, there is no restriction over the figure tattooed. Generally the figures of the star, animals, flowers, etc., are tattooed. Tattooing is done either in the forehead or in the fore arm.

1.12. Organisation of Society

1.12.1. Social Structure

Uralis, an endogamous ethnic community, are a patriarchal society; they practice patrimony and are not polygamic. Clan exogamy is strictly adhered to and the marriages violating this is considered incastuous.

1.12.2. Clan

There are totally twelve clans among the Uralis and usually in one hamlet persons belonging to only one particular clan is noticed. Following are the names of these twelve clans.

i) kalkaṭṭi
ii) kuRunagä
iii) uppiligä
iv) sambarä
v) pe:radavä
vi) kuppä
vii) de:vaṇä
viii) veḷḷagä
ix) pungä
x) koḍuvä
xi) ko:ḷigä, and
xii) po:rigä

Inter marriages outside the clan are not objected to. Among these 12 clans, only persons belonging to 'sambarä' and 'pe:radavä' are considered as 'ja:tti' which means those who mediate the talk for the marriage.

1.12.3. Family

Urali families are generally nucleus families consisting of a man, his wife and children. Sometimes, the married sons and daughters are also included, forming an extended family. Sometimes, old parents also may join the family.

Usually the man who is the head of the family will be acting on behalf of the family in doing certain acts and engages himself as a mediator for certain intrafamily relationships in the interest of all family members. Otherwise the responsibilities and duties of each and every member of the family is clearly demarcated.

In general, one nuclear family constituting a single economic unit is a self-contained one in the sense that the unit is having a separate hut, livestock, domestic implements and a small piece of agricultural land. Tough agricultural jobs such as levelling, ploughing, cleaning the ground, sowing etc., are undertaken jointly by the adult males.

1.12.3.1. Family Relationship

Though Urali family is patriarchal in character, considerable importance is given to women and in most of the cases women have an upper hand in the functions of the family. During the family decision making, she will be a dominant partner.

Parent children relationship is excellent and the latter get extreme care. Older children take care of the younger ones. Even after the children get married, they always extend their helping hands to their parents.

Due importance is given for the smooth inter family relationship and sharing ideas, and mutual help to each others are usual features in this community.

1.12.4. Position of Women in the Society

Though male dominance is noticed, women are not totally neglected. As stated earlier patriarchal society of Urali gives considerable importance to the females. But, overall, male children are preferred to female children and the birth of a male child is considered as a pride to the family. After the birth of a child, ceremonies are performed. They are performed on the sixth day if the child is male or on the seventh day if it is a female. The reason given for this kind of day preferential customs is that the Uralis strongly believe that the sooner the ceremony is performed, the better the child will get good survival capability. The male child gets a preferential treatment in this regard.

There is no restriction imposed on women against going for any job in the co-operative society or in the government departments if offered. But, it is observed that no woman is willing to do any job and to participate in any social organisation. To state one incident, the Talavadi Panchayat Union once sent some non-tribal ladies who are trained in social work mainly to educate the women folk of the Urali tribe and offered some of them the job of social workers on a monthly salary basis. But this proposal was bluntly rejected by Urali ladies in spite of the encouragement given by the village head man.

1.12.4.1. Position of the Aged

Aged are respected and taken good care of by others. The responsibility of looking after an aged person lies on his eldest son. In the absence of a son, the responsibility is shifted to the eldest daughter if she is in the same village. In the absence of both the son and the daughter or the aged person is living without any issue, the responsibility of looking after him will be shared by his relatives or by the society. Any misconduct against an aged person is punished severely by the society.

1.12.5. Kinship

'The kin, properly speaking is not a group, but rather a system of social relationships based primarily on the biological fact of generation' (Gisbert 1978. p. 32). In a tribal society, an individual or a group of individuals gain

entrance into the relationship of the other members through the address of one's own presumptive kinsmen. In every community, different linguistic terminologies are in use to express various kinship relationships. Through such terminologies, love, affection, closeness and other human feelings are expressed. Even from the childhood, the infants internalise the affinity and attitude towards its kinsmen and express later the preconceived feelings through the linguistic expressions which express the relationship of a kinsman.

Many kinship terms are in use among Uralis. Some are used as a cover term to denote many relationships and some are very specific in nature and some are sarcastic in usage.

Following are some of the common kinship terms used to denote various kin relationships.

Term of Address	*Relationship*	*Sex of the Person who uses*
1. pa:ṭṭa	great grand father	M/F
2. pa:ṭṭi	great grand mother	M/F
3. ayya	grand father	M/F
4. ette	grand mother	M/F
5. ammä	father	M/F
6. agvë	mother	M/F
7. acca	father's younger brother	M/F
8. biliyammä	father's elder brother	M/F
9. acci	mother's younger sister	M/F
10. biliya:gvë	mother's elder sister	M/F
11. ma:më	father-in-law (cover term). The relationship includes i) one's husband's or wife's father ii) father's sister's husband iii) mother's brother's wife	M/F
12. ma:mi	mother-in-law (cover term). The relationship includes. i) one's husband's or wife's mother. ii) father's sister iii) mother's brother's wife	M/F
13.* bili ma:më	i) father's elder sister's husband ii) mother's elder brother	M/F
14.* bili ma:mi	i) mother's elder brother's wife. ii) father's elder sister	M/F

15.* cinna ma:më	i) father's younger sister's husband ii) mother's younger brother	M/F
16.* cinna ma:mi	i) mother's younger brother's wife ii) father's younger sister	M/F
17. aṇṇä	elder brother	M/F
18. akke	elder sister	M/F
19. tambi	younger brother	M/F
20. tange	younger sister	M/F
21. attige	elder brother's wife	M/F
22. ba:ve	younger sister-in-law (younger brother's wife)	M/F
23. ba:vä	elder sister's husband	M/F
24. konde	younger sister's husband	M/F
25. a:ḷe	husband	F
26. peṇḍu	wife	M
27. koRuve	husband's younger brother	F
28. kokoḍe	parent of one's son-in-law or daughter-in-law	M/F
29. ma:pḷe	bridegroom (cover term) used to call i) brother-in-law by the brother-in-law of equal age or younger. ii) son-in-law by the father-in-law and mother-in-law.	M/F
30. mü:ga	son (cover term) includes i) one's own son ii) brother's son iii) father's brother's son iv) mother's sister's son v) addressing term used by a middle aged man or women to any boy of the village.	M/F
31. maga	daughter (cover term) includes i) one's own daughter ii) brother's daughter iii) father's brother's daughter iv) mother's sister's daughter v) addressing term used by a middle aged man or woman to any girl of the village.	M/F
32. maru mü:ga	son-in-law. The relationship includes. i) one's daughter's husband ii) one's (male) sister's daughter's hasband iii) one's (female) brother's daughter's husband.	M/F

33.	maru maga	daughter-in-law. The relationship includes i) one's son's wife ii) one's (male) son's wife iii) one's (female) brother's son's wife.	M/F
34.	peṇilavä	girl's father (term used to address indirectly by the prospective bridegrooms towards the father who has a girl of marriageable age. Also the term used by others to tease a boy about his future father-in-law.)	M
35.	pe:rä	grand son includes i) son's son ii) daughter's son iii) brother's son's/daughter's son iv) sister's son's/daughter's son v) term used by an old man or woman to any boy of the village.	M/F
36.	pe:tti	grand daughter includes i) son's daughter ii) daughter's daughter iii) brother' son's/daughter's daughter iv) sister's son's/daughter's daughter v) term used by an old man or woman to any girl of the village.	M/F

1.12.5.1. Kinship Structure and its Application

Terminological structure of the kinship relationships prevailing among Uralis shows consideration for both bifurcation and collaterality by 'first ascending generation' (Lowie : 1948). According to the generally accepted formal way of nomenclature, distinction is maintained between father (ammä) from father's brothers both elder (biliyammä) and younger (acca). Similarly, mother (agvë) is distinguished from mother's elder sister (bilia:gvë) and younger sister (acci) as well as mother's elder brother's wife (bili ma:mi) is distinguished from mother's younger brother's wife (cinna ma:mi). In the second descending generation, no terminological distinction is maintained to call one's own daughter (maga) and son (mü:ga) and elder or younger brother's daughter or son and also to call the boys and girls of that generation.

*Address terms 13, 14, 15 and 16 are not strictly followed while indicating the respective relationships. Instead, the cover terms 'ma:më' and 'ma:mi' are in use.

Equal to that type of collateral system, no distinction in address terms between one's father's father (ayya), father's mother (ette) and mother's father and mother's mother. Also, only one cover term is used for great grand father (pa:ṭṭa) and great grand mother (pa:ṭṭi) of both paternal and maternal lineage respectively.

In general, among the various kinship terms identified in the Urali social system, only the basic address terms such as father, mother, grand parents, son, daughter, father-in-law, mother-in-law, grand son and grand daughter are in use very commonly to demarcate the basic relationships in a society. As found in an educated urban Indian society, where the cover terms 'aunt' and 'uncle' are used in a more nativised manner to express different blood relationships under one or two common terminologies, this tribal society also in a transitional stage is restricting the various kinship terms. For example, in contrast with the regular pattern of demarcating usage of 'bili ma:më', 'bili ma:mi', 'cinna ma:më' and 'cinna ma:mi' (distinctive meanings are given in the table), younger generation uses only 'ma:më' (uncle) and 'ma:mi' (aunty) to express the various relationships.

1.12.5.2. Kinship Behaviour

Apart from the non-usage of certain kinship terms as stated earlier, there is no remarkable inconsistency or incoherence in the kinship behaviour with the terminological structure. Intra family kin relationship of a nucleus family is very affectionate. In the sense, father and mother tender their children with extreme care. An affectionate touch of an older brother or sister towards their younger ones is always seen. At the same time, the conduct of the children towards their parents is also streamlined with love and respect. In an extended family situation also appreciable understandig is maintained within the clan men and women. The children approach their father through their mother who acts as a mediator. Even at an early childhood, the male children are seen assisting their father in all his activities and the female children, their mother, mainly in carrying out the domestic duties. Now and then, the parents impart moral education to their wards. Not only from their parents, but also through the other elders in the village, the children are taught different skills and knowledge of things regarding world, family, their cultures, in an informal manner. For example, the practice of story telling and solving riddles is common in this society. The native stories which are listened to attentively by the children, contain many morals. Also, most of the riddles revolve on very useful information and sometimes serve as a brain teaser for the children.

Grown up boys and girls in a family show considerable respect to their brothers-in-law and their behaviour towards grand parents also is considerate.

1.12.5.3. Restriction and Avoidance

There are certain rules which informally condition the kinship behaviour. For example, restriction is observed among a section of the family especially girls and women in sharing some of their physical problems. Menstruation and pregnancy are not discussed openly, rather, the details are discussed only among the familes.

Avoidance in the behavioural pattern is also noticed. Among Uralis, mother-in-law shows a sort of avoidance towords her son-in-law and also an unmarried girl at the sight of her elder sister's husband. Such avoidance never emits hatred, rather, it expresses respect towards the person.

1.12.5.4. Sarcasm

Sarcastic usage of some terms are also often observed mainly among the young boys, The term peṇilavä 'girl's father' is often used with sarcastic effect. Only indirect usage of this term is observed. Prospective batchelor boys sarcastically refer an old man who has one or more marriagable daughters as 'Ra:mä peṇilava' which means Raman's would be father-in-law.

It means that, Rama the hero of the epic, would not have thought of having marriage affiliation with the daughter of that person.

1.13. Political Organization

At present, there is no territorial organization exclusively earmarked to different Urali villages. In spite of this, law and order among the ethnic communities are maintained.

It is understood that in ancient times two or more contiguous tribal hamlets were having a regional organization which controlled the forest territory belonging to a particular village. The trespassers from the other village into the next territory without valid permission from the village head man are liable to apprehension. Due to the strict rules enforced by the government against land acquisition and destruction of forest, the tribes at present do not have any demarcated boundary in the forest other than their dwelling places and the agricultural land. The existence of such rules and regulations enforced by government appears to have had an impact on the tribal culture resulting in the non functioning or the total extinction of the organization.

However, even now the organization at the village level is very much in existence. The main function of the organization is to enforce law and order in the village. An old, experienced man of good character is appointed by the kins men to act as a gotta:l̤i or u:ru gvün̤de 'head man' till his death. There is no election involved in the appointment. Three or four people also may be designated to help the head man in discharging his duties. Almost every matter is settled at the village level only. Very serious cases such as murder etc., will be referred to the government appointed law enforcing authorities. That kind of happenings are seldom.

1.13.1. The Village Council

Every adult male of the community has the right to attend and actively participate in the deliberations of the village council which is an alive, active and a very old traditional organization. Even the adult women have the right to attend and participate in the proceedings of the council, but generally the women members of the society never attend unless the presence of a particular woman is essential. Even in such cases, the council's law allows the woman to refrain from attending the meeting. As a rule, every council meeting is represented by all the heads of the particular group of families. The village council's functions cover all corporating activities of social, political, economic and religious spheres of the village. The main functions of the council can broadly be grouped into two classes.

i) Dealings of civil problems, and
ii) Dealings of criminal problems

1.13.1.1. Civil Problems

Disputes over the agricultural land and the division of labour related to the improvement of the village are discussed and settled. In addition to this, the council discusses the modernisation of the village in detail and through the memorandum attested by the members, representations are sent to the government seeking help to the community and for improvement of the village. Generally, the representation covers electrification of the village, construction of forest roads, construction of houses, financial assistance to dig wells and the purchase of bullocks, necessity of schools etc. These representations are written in Tamil with the help of the Tamil speaking non-tribals live in that area.

1.13.1.2. Criminal Problems

Intra and inter family disputes between individuals include quarrels between son and father, husband and wife, between relatives, etc. In every

such problem, generally, the decision of the council is final and proper respect and abidance is shown by the involving parties to the judgement of the council.

1.13.1.3. Crime and Punishment

Though the crime among Uralis are very rare, it is not absent totally. Crime among Uralis can be grouped broadly into three categories. They are, quarrel, theft and sex related.

Quarrel can be an outburst of disharmony among the husband and wife or the other members within the family or it can be due to some other causes such as land disputes etc., involving the neighbours. Also, it is observed that such quarrels are only verbal, although at times these lead to physical injury to the persons involved.

Usually petty thefts are committed only by juvenile delinquents and in rare instances by mentally insane persons.

Crime related to sex such as adultery, and sexual abnormalities (see for the details under the section on sex) are noticed sometimes. In addition to these, unlawful activities like the involvement of younger boys in taking intoxicating drinks which are totally prohibited by the social norms of the society are also noticed.

Punishment for different unlawful activities ranges from simple penalty to excommunication of the offender from the community. On such instances of a crime, it is first brought to the notice of the 'gvünḍe' (head man) by the aggrieved party. He, in turn sends word to his assistants and the time for the village council is fixed sooner or later depending upon the seriousness of the problem. On that appointed time, along with the 'gvünḍe' the elders of the village assemble in a fixed place, generally under thick shade of a tree near the village. After the careful scrutiny of the versions given by the parties involved, the head man in consultation with his assistants and the elders, give his decision according to the nature of the seriousness of the case without violating the tribal law. In the case of adultery and rape, the ladies are given an equal opportunity to argue their case ; but usually some others argue the case on behalf of the affected lady.

Before the final decision of the head man is pronounced, the head man uses his good offices to educate the parties and to bring about a compromise.

For all the offences, in addition to working out compromises between the parties involved, a penalty either in the form of money or materials is imposed on the guilty persons which is remitted to the council. Generally, the fine amount ranges from Rs. 5 to Rs. 25.

In case of adultery, not only the life partners, but also the concerned third party is also called for questioning. If the husband commits the crime, usually the council accedes to wife's demand if she asks for a divorce. When the wife commits the crime, she and her partner are allowed to form a new family. If husband accepts her even after the crime, she is warned by the council to mend her ways.

Rape is considered a serious crime and the male offender is asked to marry the girl if the social norms suit the marriage. Otherwise, depending on the conditions, the person is fined and excommunicated. Excommunication was in practice till recently ; but now this is not strictly adhered to.

1.13.1.4. Obedience

As a custom, there should be a total obedience to the verdict of the council, at the end by the offenders ; but in certain cases some people do disobey and as such may be either excommunicated or totally ignored.

1.13.1.5. Utilisation of the Fund

Money and the materials collected from the offenders are utilised in two ways. If the case involved is fighting leading to physical injury or theft, half of the money collected from the offenders is given to the aggrieved party and the other half is put in the village fund. The money accumulated in the village fund is utilised during the festival seasons for constructive purposes and the remaining is given to the temple in the name of the people of the particular village. In case of murder, in the past, the murderer was excommunicated and majority of his property is seized and given to the aggrieved family and the murderer's family had to live with minimum requirements for the family.

1.14. Social Culture

1.14.1. Religion

Religion and worship among Uralis are the deeply rooted phenomena in their culture. They worship only Hindu deities like 'bannari a:tta', 'mulesukkara ayyä', 'a:lemala ayyä', 'kumbappä', 'ranganattä', 'ka:ramaḍe', and 'be:ḷere sva:mi'. Except 'bannari a:tta' the other deities are male gods and the female deity 'bannari a:tta' is their clan goddess and is considered to be superior to all the other deities. There is a legend behind this. According to the legend, before the establishment of the temple for 'bannari a:tta at the place called Bannari, which is approximately 18 k.ms from Dimbam at the foot hill on the way to Sathyamangalam, the goddess first appeared to Uralis living in the hills and asked them to build a temple at Bannari and the Uralis

obeyed and successfully materialised the desire of the deity. Bannari a:tta is supposed to guard the mountains and those who live and travel in that area. Even now, the buses and other transport vehicles passing that way stop at Bannari and the drivers go to the temple and worship the goddess for their safe travel in the ghats. Now, the temple has grown considerably larger and has its own trust. People from different parts of Tamilnadu and Karnataka come to Bannari during the festival seasons. Even now, the Uralis should conduct the first 'puja' before the commencement of the festival, which is a traditional practice. So, one day earliar to the festival, Uralis from different settlemants around Dimbam will go to Bannari with long bamboo sticks and plant the first bamboo pole for the construction of the 'pandal'. They take along with them the native musical instruments, camphor, milk, incense sticks, banana, flowers and coconuts.

On the same evening Uralis worship the goddess with the offerings they have brought and start playing the instruments and dance for the glory of their deity. After this, the festival starts and lasts for fifteen days. On the last day of the festival also the presenee of Uralis are sought for and the similar kind of 'puja' is done by them again.

Next choice goes to the god living at Belere very near to Dimbam ealled as 'bẹlere sva:mi'. Annual festival for this god is performed exclusively by Uralis.

Other gods listed above are worshiped very rarely. Prior to every festival, Uralis take bath, wear washed or new clothes and wear all the ornaments they have. Songs in praise of the deities of worship are in the mother tongue of Uralis.

1.14.2. Sacrifice

To satisfy the gods and goddess, the Uralis at times sacrifice cocks, sheep, etc., during the festival seasons and during the family ceremonies. Except in the Bannari temple where there is a professional priest to perform the regular 'puja' who is appointed by the temple trust, the other places of worship maintained by Uralis do not have any appointed priest. Only during the festival seasons, somebody from among the Tamil Non-Brahmin priests will be invited to perform the proceedings of the temple; for the family functions, one of the senior members of the family (only a male member) will conduct the 'puja' and perform the sacrificial rites.

1.15. Marriage and Sex

Considerable importance is given to marriage and the general belief is that the worldly life cycle of a human being is completed only through a fruitful married life. So, it is the moral obligation of the parents to arrange the marriage of their offspring.

1.15.1 Selection and Restriction

Usually, the parents of a boy select the suitable girl for their son. At times, the parents consider the choice of their son's future partner if he has any preference for a particular girl.

Though there is no caste system prevalent among Uralis, intra clan marriages are totally prohibited and never entertained. Person from one clan can have a marriage affiliation with the member of the other clan.

1.15.2 Romance and Pre-marital Contact

As mentioned earlier, boys and girls have the liberty to select their own life partner. It is not uncommon to find love affairs in the community. But, in most of the cases, only arranged marriages take place. Sexual relationship before marriage is very rare and pre-marital pregnancy is looked down upon. However, the community tries to settle the marriage of the concerned woman with the man at an early date.

1.15.3. Age of Marriage

Child marriages are totally absent among Uralis. Usual age for a boy to get married is between 16 to 25 and the prime period for a girl to get married is between 16 to 20. Unusual circumstances like prolonged illness can postpone the marriage of an affected person. Otherwise it is uncommon to find a batchelor or a spinster after crossing the marriageable age.

1.15.4. Sex Among Uralis and Sex Education

Total privacy in sex is maintained between the married people and the unmarried persons, in the sense that sexual contact is indulged strictly during the night without the knowledge of the children. Sexual problems are generally not freely discussed among the husband and wife as well as among the elders of the family. Having sexual relationship with a menstruating woman and a pregnant woman are considered taboo. Also, it is against the law to have sex with a post-natal mother for three months. Sex education is not given to the children by the elders. But, it is found that the mothers enforce restriction over the free movement of their daughters after the latter

attained puberty. That is, the girls after puberty are not allowed to go to the forest alone and are always left with an elderly person in the house in the absence of the other members of the house.

1.15.5. Sexual Abnormalities

While questioning about the nature of sexual abnormalities found among Uralis, the informants were reluctant to disclose any information. Later, they confirmed that known homosexuals and lesbians are the branded persons in the society and that sexual abnormalities such as nymphophylia and zoophylia, (the latter is found among the shephered boys) are observed rarely and that the promotors are severely criticised and punished by the society. Moreover, it is considered as a shameful behaviour.

1.16. Broken Family and Divorce

As the Urali community allows selecting one's own life partner, the social norms permit divorce too. Dissolution of the family is noticed on many grounds such as

i) non-compatibility among the husband and wife due to ideological differences,
ii) infertility or barrenness, and,
iii) illegal sexual relationship of any one of the family members with another person in the village.
iv) elopement of the girl with someone.
v) The inefficiency in taking care of the children and the household duties, in the case of wife.

Divorce is granted to the parties by the village council. However, before the divorce, the village council tries to settle the matter amicably. During the time of the divorce the 'bride price' given in the name of dowry to the bride is given back in the presence of the representatives of the village council to the bride groom's parents or relatives. Along with this if the couple has any children the future of the children is decided in the council. Generally, the responsibility of looking after the children falls on the paternal grand parents. However, the village council does not raise its objection if any one of the parents is willing to keep and look after the children.

1.16.1 Second Marriage

Re-marrige after the divorce or death of his/her life partner depends on individual discretion, Both the widows and widowers can remarry according

to their choice. Generally, the second marriages take place without much celebration and bride price, but adhering strictly to the clan accordance.

1.17. Ceremonies

1.17.1. Marriage

Marriage among Uralis has two phases. The first phase consists of the preliminary talk pertaining to marriage between the two families which includes the exchange of bride price and the second phase is the real marriage.

Initially an informal confirmation from the bride's parents indicating their willingness of giving their daughter in marriage to a particular boy is expected. This is obtained by the mediators sent by the bridegroom's parents. After agreeing on a date/day, the bridegroom's parents along with their relatives and a 'ja:tti' (an officiating priest) visit the bride's village. Officiating priests known as 'ja:tti' play an important role in marriage. No marriage can take place without a 'ja:tti'. Among the 12 clan names listed earlier, the 'ja:ttis' are from two clans, namely, 'sambarä' and 'pe:radavä'.

At the bride's house, her parents along with their relatives, the village head man 'gotta:ḷi' or 'u.ru gvüṇḍe' and the 'ja:tti' will be waiting for the arrival of the groom's party.

Bridegroom's messengers carry betel leaves, coconut, turmeric and incense sticks with an addition of wooden log called as 'kokke taḍi' which is the symbolic representation of the bridegroom. On arrival at the bride's house, the visitors are given considerable importance and are asked to sit on a mat spread on the floor. After a prolonged talk about various matters including words in praise of both the bridegroom and the bride, the 'ja:tti' accompanied with the bridegroom's party hands over the 'kokke taḍi' to the 'ja:tti' of the bride and the latter keeps the 'kokke taḍi' in a safe place. Till the formal marriage is over, the 'kokke taḍi' is kept in bride's house. Its presence is considered equivalent to the presence of the bridegroom and as long as the 'kokke taḍi' is in the bride's residence, no other person has any right over the bride. After the 'kokke taḍi' is accepted by the bride's 'ja:tti', the 'ja:tti' of the bridegroom hands over Rs. 125.25 (Rupees One hundred and twentyfive and paise twentyfive) to the former as a bride price. In the past, the bride price used to be given in the form of materials such as rice, plantain, clothes and very little money. But now a days only money is given. At this stage the head man 'gotta:ḷi' also joins both the ja:ttis and along with the parents and relatives of both the bridegroom and the bride, the day for the marriage is fixed. A very good feast of chicken and mutton is served to the bridegroom's people and the visitors return to their village on the same day if the distance is less or start on the next day after a comfortable stay.

One or two days prior to the marriage date, the bride groom along with his parents, his relatives and 'ja:tti' go to bride's house and enjoy a day's rest and food there. Bride is given bath and new clothes and ornaments. Next day both the bride and bridegroom along with their relatives, and 'ja:tti' go to the bridegroom's village. On reaching near the bridegroom's house, the ladies bring water in a small pot and a tray which contains betel leaves, incense sticks, sandal paste and coconut all representing the goodness which is going to come to the family on the arrival of the bride. People accompanying the bride and the bridegroom bless the unmarried couple and worship the materials displayed on the tray. On the forehead of both the bride and the bridegroom tilak is put by an old lady. On that night, bride is taken to the bridegroom's 'ja:tti's' house along with the 'kokke taḍi' brought from bride's house and the bridegroom in turn goes to his own house after a combined feast for both the families.

Next day morning at 6' O clock elders and the close relatives of the bride, bring the latter from the 'ja:tti's' house and the bride is asked to sit on a rectangular plank. The plank is tied with yellow rope and decorated with betel leaves. In front of the plank two pots of water and two pots of milk are placed. The elders and the relatives sprinkle water and pieces of betel leaves on the bride three times each and utter some prayer in Urali with an intention to chase the evil doer's eye from attacking the bride. Then she is given hot water bath. Thin layer of sandal and turmeric paste is applied over the bride's body. Once the bride takes bath, she is not allowed to walk on the ground. Bride's maternal uncle that is her mother's brother carries her on the hip to the 'ja:tti's' house again. At this time, from the bridegroom's house ornaments and new clothes are sent for the bride. After wearing the ceremonial dress, the bride is again carried by her maternal uncle and for the first time she is taken to the 'pandal' constructed outside the bridegroom's house. In the 'pandal' a special place is decorated and kept vacant for the bride and bridegroom. Both are made to sit side by side. In front of them a small lamp would be burning and around the lamp in two trays coconuts, betel leaves, incense sticks and sandal paste are kept. At the fixed time (muhurtham) before the 'rakukalam' starts, the bridegroom ties the yellow rope around the neck of the bride.

After the wed-lock is tied, the relatives of both the bride and the bridegroom keep 'moyppaṇam' (presentation) in front of the newly wed couple. This may include anything from money to different materials, big brass vessels, cloth pieces, sarees etc.

The bride is taken to her husband's house. Before entering into the bridegroom's house, the bride presents one saree each to the two ladies belonging to the same clan, who stand on the threshold of the bridegroom's house. After the marriage function is over, all the relatives are served with special food of chicken and mutton and sweet. On the following morning, the newly married couple visits the nearest temple to worship the god. Nine days after the marriage, the newly wed couple along with the relatives of the bridegroom visit the bride's house. While going they will take some eatables kept in two or three newly prepared baskets. These eatables are given to the bride's parents by the bridegroom's parents. The visitors stay there for four days and return back to their village along with the new couple.

After marriage the status of the married person is elevated in the society. In all the matters related to the family, the married couples are consulted by the elders.

1.17.2. Birth

During the past, pregnant ladies were asked to stay in a separate hut built away from their house and there were no body to help them even during the delivery. The pregnant woman was supposed to take care of herself and her child after the birth. In contrast to the custom existed earlier, now a days the pregnant ladies will be extended all possible help by the family people and in case of emergency they are even taken to the hospital. Though a small girl and an old lady are there always to assist a pregnant lady, a strict separation from others is maintained for the period of 3 months after the child is born. Mother should prepare her own food with a little assistance of the appointed old lady and an young girl and the food prepared by the mother is not eaten by the other members of the family. Another restriction is that the neighbours and the relatives come to see the new born baby will not drink even water for six days from the house where the baby is born.

Family ceremony is fixed on the 6th day of the birth of the child if it is a male and on the 7th day if it is a female child. On the fixed day the house is white washed and cleaned properly. Excepting the new mother and the child all the members of the family including the father of the child go to the temple and bring 'holy water' and 'prasadam' from the temple after a special 'puja' for the welfare of the mother and the child. The whole house is sprinkled with the 'holy water' and the clan people are invited for a feast. The guests give presentations to the child.

Though the child is touched by the other family members and the relatives after the 6th or 7th day of the birth depending on the sex of the baby, it is strictly prohibited that no one should touch the mother and eat anything given by her. During the polluted period if the mother falls sick, usually no assistance is given by the family members except by a local physician. But now that custom has disappeared and the sick mother is given treatment with modern medicines.

1.17.3. Naming

After the 6th or 7th day of the child birth, any good day is selected by the parents of the child for having the naming ceremony. As a custom all the relatives are invited for the feast and the name of the paternal grand father of the child along with any other good name will be given to the child if the child is a boy and the name of the paternal grand mother is given if the child is a girl.

1.17.4. Ear and Nose Piercing

Irrespective of the sex of the person, ears are pierced ; but nose piercing is restricted to female child only. There is no time restriction for the piercing ceremony. Usually three months after the birth of the child this ceremony is conducted. As a custom, the child's mother's brother is assigned to pierce the nose and the ear of the child. Sharp needle made up of either gold or silver is used for piercing. On that day the relatives are invited and are offered coconut, groundnut, plantains, and betel leaves in addition to the feast. During this ceremony also the relatives give presentations to the child.

1.17.5. Puberty

During first menstruation of a girl, she is separated from the family for the first eight days. During this polluted period she is not allowed to touch any household articles and no one touches her. She is confined in a separate room. Assisted by one small girl, she has to prepare her own food and clean the utensile herself. Daily in the morning she is asked to take bath and to wear washed clothes. On the ninth day the parents of the matured girl go to the temple and special 'puja' is performed with offerings. The house is washed and cleaned properly and the relatives are invited for a feast to celebrate the occasion.

During subsequent menstruation of the married or unmarried girls, abstaining from normal way of life is observed only for three days. During these three days as mentioned earlier, the menstruating lady or girl stays in a

separate room and prepares food for herself. After the third day she joins her family members but she is not allowed to do heavy work or go to the forest alone for another seven days.

1.17.6. Death

As experienced by every human society in this world, death among Uralis is considered as a bitter experience at the first instance of it. The fear of the spirit of the dead person which may return back and may do harm to the society force Uralis to do the rituals in order to appease the spirit. Especially in suicide and in death due to other unnatural causes, Uralis are very much worried about the spirit. There were instances when the house of the person who died a prematured death was totally demolished and a new house near the old one was constructed by the family members. Though spirit worship is not practised among Uralis, utmost respect is given to the departed soul out of fear.

When death occurs in a family, messengers are sent in different directions to villages to inform the relatives of the family about the death. Immediately mouth of the deceased is closed after putting a little raw rice and water. Hands and the legs are tied with a small piece of cloth. Dead body is given bath by the men of the same clan of the deceased. Even if the dead person is a female, only men will give bath to the dead body. New clothes are put on the body. Visiting relatives place garlands on the body. Incense sticks and a kerosene lamp burn till the burial takes place. After making the said arrangements, the body is placed outside the house and the members of the bereved family sit around the body wailing till the burial is over. Irrespective of the time of the death, the funeral procession starts from the dead person's house only by dusk towards the burial ground.

1.17.6.1. Funeral Bed

Preparation of a funeral bed is a significant practice among Uralis. Without the funeral bed no dead body be carried to the burial ground. The wellwishers and the relatives of the deceased start preparing for the funeral. The funeral bed consists of four raw branches of a tree. Among the four branches, two are short and the other two are long. The two long sticks are placed parallel to each other and the short ones are fastened horizontally to the long parallel sticks. The whole basic construction resembles a railing. Above the sticks a beautiful saree is tied thus covering the upper portion of the two sticks leaving a hollow place below the saree where the dead body is made to lie down. The whole construction will be decorated with plantains and flowers. The dead body is placed inside the hollow space covered by the sarees

and the 'funeral bed' will be carried by the people from the same clan to the burial ground. All the relatives of the deceased follow the funeral procession which is accompanied by a group of musical instrument players who sing a 'sa:vu pa:ṭṭu' with their respective instruments. As an accompaniment to the 'sa:vu pa:ṭṭu' those who follow the funeral procession dance according to the tune of the music. On arrival at the burial place, the funeral bed is placed on the ground.

Before the funeral procession reaches the burial ground a rectangular pit of 6 to 9 feet depth and 4 feet width is made ready for the burial of the body. The dead body along with the 'funeral bed' is kept by the side of the pit and the 'sa:vu pa:ṭṭu' and dance continue till the actual burial takes place.

1.17.6.2. Burial Ground

'koppe' or 'koppe ku:re is the general name used for a burial ground. Saparate 'koppe ku:re' is available for each clan. Following is the list of different burial grounds allotted to different clans.

	clan name	*Name of the burial ground*
i)	kalkaṭṭi	mu:le koppe
ii)	kuRungä	vëya:R koppe
iii)	uppilige	veṉgiya koppe
iv)	sambarä	ka:reppene koppe
v)	pe:radavä	veṉisi koppe
vi)	kuppä	vende koppe
viii)	de:vaṉä	malli koppe
viii)	veḷḷagä	malli koppe
ix)	pungä	ka:Re peṉe
x)	koḍuvä	kallambaḷayam koppe
xi)	ko:ḷigä	ma:mannu:ru kòppe
xii)	po:rigä	veṉisi koppe

It is observed that the 'koppe ku:re' named 'veṉisi koppe' is common to the clans 'peradavä' and 'porigä'. Similarly, 'malli koppe' is shared by 'devaṉä' and 'veḷḷagä'. There is no valid explanation for such sharing of the burial ground. Both 'veṉisi koppe' and 'malli koppe' are divided into two halves each and one half of 'veṉisi kope' is meant for the persons from 'pe:radavä' and the other half is utilised by 'po:rigä'. Similarly, half of 'malli koppe' is utilised by 'de:vaṉä' and the other half is meant for the persons from the clan 'veḷḷagä'.

After the burial, one stone is erected on that spot for further identification of the area, thus, the different burial grounds will be having many such stones indicating the number of persons buried.

If the 'koppe ku:re' is far away from the village or due to unavoidable circumstances the dead body could not be transported to the concerned 'koppe ku:re', the corpse will be buried near the village of the deceased. In that case, next day without fail one stone is planted in the respective 'koppe ku:re' in the name of the deceased. Also, during the death anniversary day, garland and offerings are made only to this stone. The belief is that irrespective of the burial place of the deceased the spirit of the dead person has its abode in his respective 'koppe ku:re' only.

1.17.6.3. Death Anniversary

Death anniversary ceremony is an important function among Uralis. Every year this ceremony along with a special 'puja' is performed without fail. According to Uralis, the ceremony connected to death anniversary has two functions namely,

i) to remember the dead
ii) to help the spirit of the dead to stay peacefully.

The general belief is that if death ceremony is not conducted, the spirit of the dead person is distracted and wanders without getting rest and that sometimes it may affect the family members also.

On the particular anniversary day, the relatives of the dead visit the temple with incense sticks, coconut, etc., and a special 'puja' is conducted in the name of the dead person. After that, the relatives go to the place where the particular person was buried and offer garland, rice and 'dhal'. Incense sticks also are kept burning. Then, a feast is served at the house to which the relatives are invited. Every year this ceremony is conducted for the dead.

1.18. Belief

In addition to the belief of the existence of a supreme being 'God' who is controlling the whole universe in general and who looks after the welfare of the Uralis living in the hills, the Uralis have certain other beliefs also. Though the ancestral spirit worship is not found among the Uralis, they strongly believe that the spirit can possess and harass the society if due respect is not given to it through ceremonies, etc. No totemic symbols are prevalent among Uralis, but certain animals such as elephant, tiger and black monkey are considered to be auspicious. For example, it is a good omen for Uralis if any

units. As a result of this every Urali is perforce involved himself in the co-operative societies. The decision of the co-operative society is the one which contributes to the economy of the Urali family.

Uralis who were much critical about getting the modern facilities and were not bothered about giving medical aid to a woman in labour pains have changed their attitude and are very much eager in seeking prompt medical help. There is also awareness about the positive side of the family planning.

Considerable change is noticed in their personal attire. The younger generation among Uralis is seen always without turban which was once a must. Among some, the desire to wear pants, shirt and watch is not uncommon.

The strict enforcement of the law by the government regarding land acquisition and destruction of the forest, have forced Uralis to give up their own territorial organization (see political organization) of the past and have forced them only to adopt the regional organizations. In short, the tribes who live inside the jungles have no practical accessibility to the forest.

1.20. Comparison

In this section an attempt is made to compare certain features of Urali with those of Tamil, Irula and Kannada highlighting the special features of Urali. The speech variety under study shows certain shared features with these three languages, in lexical, phonological and morphological levels. Urali speech, however, is neither a pidgin nor a creole but a distinct speech variety.

Diffloth (1968) noted that a new connection can be proposed between Irulas and Uralis: Further Diffloth stated that similarities are found among Uralis who live near Satyamangalam and the Irulas of Nilgiris. During the present study at Dimbam this phenomenon was checked and found to be partially correct, in the sense that though certain similarities are noticed among them there are also remarkable social and linguistic differences between them. It is true that the Uralis living in Dimbam believe that their ancestors migrated to the present place from Nilgiri mountains centuries ago. Apart from this belief there is no evidence to show that the Uralis of Dimbam have contact at present with the Irulas of Nilgiris. Between these two ethnic communities, there is no social or linguistic contact.

The phenomenon of shared linguistic features of Urali with Tamil and Kannada may be due to the fact that the community under study is totally embedded in the border area where the two South Dravidian languages, viz., Tamil and Kannada are spoken. Also, as mentioned earlier, for the day to day

tribal, nontribal interactional purposes, the Uralis have to use two language codes, namely, Tamil or Kannada, depending on the person with whom they interact. Mostly, inter-tribal, tribal-nontribal interaction is effected by using Tamil as a lingua franca.

The Uralis do not have any formal education in the two dominant languages in which they are embedded. In spite of that, an intensive tribal nontribal communication is materialised out of social necessity resulting in both convergent and divergent features in the speech variety of the ethnic community under study. Since the scope of this work is not focussed towards these directions, the above mentioned aspects are not presented here and have to be dealt with separately in future.

The language situation prevailing in this area forces the Uralis to restrict their speech variety only to the domain of family and intra tribal interactional purposes. Moreover, since Urali is not written, this speech form exists only in oral literature. Upon careful observation, it is possible to describe the speech variety into various categories, namely, the speech of the older generation and of the females who have lesser contact with the outside world on the one hand and other male adults who have a range of varying contacts with other communities. Hence certain special features of Urali are retained in the speech of the old and of the women. Also, their intonational pattern shows much deviation from that of Tamil and Kannada. The speech variety of the younger generation does not show these peculiar features and its inclination is towards the dominant language (Here it is Tamil).

i) At the phonological level, Tamil, Urali and Irula share the five vowel phonemes /a, e, i, o, u/ and their long counterparts /a:, e:, i:, o:, u:/. In addition to this, Irula has additional centralised series of vowel phonemes corresponding to each vowel phoneme and their long counterparts, viz., /ä, ë, ï, ö, ü/ and /ä:, ë:, ï:, ö:, ü:/. In the case of Urali also centralised vowel phonemes are observed, but also noticed are certain irregularities in the pattern. For example, Urali does not have two centralised vowel phonemes, /ï/ and /ö/ and their long counterparts in its phonemic system thus leaving a 'structural hole' in the phonemic pattern. In Urali, the above mentioned vowel sounds are pushed to the allophonic level. Also, it is revealed that compared to Irula the frequency of the lexical items involving centralised vowels is very much less in Urali. In the data collected, no lexical item has either /ü/ or /ü:/ in the word initial position.

Taking certain characteristics of Urali into consideration, it is possible to speculate that it is in the process of losing the centralised character of the vowels from its phonemic system and that it may develop into a speech variety

with only five short vowels /a, e, i, o, u/ and their long counterparts in its phonemic system, just as most of the other South Dravidian languages.

ii) In the present day Tamil dialects /u/ in word final position is uniformly pronounced as [ɯ] with a spread quality. It is a feature not found in Irula and in Urali it is predominantly noticed.

iii) Voicing is phonemic in Urali and Irula but it is not phonomic in Tamil.

iv) Urali has /s/ in its phonemic system whereas Tamil and Irula have this sound only in ths allophonic level.

v) Urali and Irula have both /l/ and /l̤/ as phonemes, but Tamil, in addtion to these two sounds has /l̤/ also in its overall pattern. In Urali [l] is not at all found.

vi) Aspiration is not noticed in Urali, Irula and Tamil.

vii) Nasalisation is lacking both in Irula and Urali, whereas it is quite common in Tamil.

On the basis of comparison of some of the lexical items common to both Tamil and Urali, some sporadic loss, change and addition of certain sounds are noticed in Urali vocabulary.

1.20.1. Vowels

1.20.1.1. /a/ in the initial syllable of some Tamil lexical items become /e/ in Urali.

/a/ →	/e/	
Tamil	*Urali*	
kale	kele	'mix'
valai	vele	'net'
vaṇḍu	veṇḍu	'beetle'
varai	vere	'draw'
kanRu	kenRu	'calf'

1.20.1.2. /ai/ → /e/

varai	vere	'draw'
varicai	verise	'que'
narai	nore	'grey' (hair)

1.20.1.3. /i/ → /u/

vaḍiketṭu	vaḍuketṭu	'filter'
eRi	eRu	'throw'

1.20.1.4. /u/ → /i/, /o/

Tamil	*Urali*	
no:nbu	no:mbi	'festival'
naṇḍu	nüṇḍi	'crab'
pullu	pillu	'grass'
nurai	nore	'froth'

1.20.1.5. /a/ → /o/

narai	nore	'grey (hair)'
mayil	moyil	'mile'

1.20.1.6. /i/ → /a/

kiḷangu	kaḷungu	'tuber'

1.20.1.7. /a/ → /u/

kiḷangu	kaḷungu	'tuber'

1.20.1.8. /i/ → /e/

vidai	vede	'seed'
ninai	nene	'think'
niRam	neRa	'colour'
ilai	ele	'leaf'

1.20.1.9. /a/ → /ä/

aḷa	äḷa	'measure'
a:sai	ä:se	'desire'
a:mai	ä:me	'tortoise'
a:nai	ä:ne	'elephant'
pa:nai	pä:ne	'big pot'

1.20.1.10. /u/ → /ü/

puḷudi	püḷudi	'dust'

1.20.1.11. Loss of initial vowel or apenthesis

uruḷ	ruḷ	'roll'
iRangu	Ra:ngu	'get down'
uRangu	Rongu	'sleep'
arai	re	'grind'
araḷu	ra:ḷu	'cry of a peacock'

1.20.2. Consonants

1.20.2.1. /m/, /l/ → ϕ

Tamil	*Urali*	
visam	visa	'poison'
maram	mara	'tree'
vivaram	vivara	'details'
viro:dam	viro:da	'enimity'
paṇam	paṇa	'money'
rambam	ramba	'file' (N)
viral	vira	'finger'

1.20.2.2. addition of /m/, /j/ in the word initial position.

aḍa ko:l̲i	maḍa:koyi	'brooding hen'
uRi	juRi	'suck'

1.20.2.3. /l̲/, /v/ → /y/

ko:l̲i	ko:yi	'fowl'
ka:vi	ka:yi	'saffron'

1.20.2.4. /l̲/ → /l̤/

pul̲udi	pül̤udi	'dust'
kil̲angu	kal̤ungu	'tuber'

1.20.2.5. l̤ → ϕ

Both in Urali and in Tamil, the loss of final /l̤/ in the words like aval̤, ival̤ etc., is noticed. The loss of final nasal /n/ in the words like avan, ivan is experienced in the colloquial Tamil resulting in nasalisation. But in the case of Urali, though the loss of final nasal /n/ is noticed, instead of nasalisation, the final vowel gets centralised.

Lit. Tamil	*Col. Tamil*	*Urali*
aval̤	ava	ava
ival̤	iva	iva
avan	avɛ̃	avä
ivan	ivɛ̃	ivä

1.20.2.6. /c/ → /t/

Tamil	*Urali*	
cul̤l̤i	tul̤l̤i	'dried twig'

1.20.2.7.	/t/ →	/s/	
	te:ḷu	se:ḷu	'scorpion'
1.20.2.8.	/k/ →	/g/	
	kiRukku	giRukku	'madness'
	karppam	garbba	'womb'
	kavani	gaväni	'listen'
	ka:yam	ga:ya	'wound'
1.20.2.9.	/n/ →	/m/	
	noṇḍi	moṇḍi	'lame'
1.20.2.10.	/v/ →	/p/	
	va:ttu	ba:ttu	'duck'
	vaṇḍi	bäṇḍi	'bullock cart'

1.20.2.11. Alveolar trills /r/ and /R/ are clearly distinguished and retained.

/pa:ru/	'see'
/pa:Ru/	'vulture'

/r/ [r] alveolar voiced trill occurs initially and medially.

[ra:ḷɯ]	/ra:ḷu/	'cry of a peacock'
[vIrɨɣʌ]	/viruga/	'varanus'

/R/ pre-alveolar voiced plosive [r̲] occurs medially in gemination and also after the alveolar voiced nasal.

[nä:r̲r̲ɯ]	/nä:RRu/	'yesterday'
[k̲Enr̲ɯ]	/kenRu/	'calf'

[R] post alveolar and retroflex like trill occurs elsewhere.

[Rɑŋgɯ]	/Rongu/	'sleep'
[k̲ʌRʌṇḍI]	/kaRaṇḍi/	'spoon'

1.20.3. Clusters

When compared with Irula, the number of initial consonant clusters in Urali are less. Only three initial consonant clusters are identified in the data collected in Urali as against the seven initial consonant clusters identified in Irula.

Urali		
kv-	/kva:lu/	'musical instrument'
kḷ-	/kḷa:su/	'glass'
gv-	/gvüṇḍe/	'elder of the village'

Irula		
pr-	/priya/	'affection'
tr-	/tra:cipammu/	'grapes'
kv-	/kva:lu/	'a kind of clarinet'
gv-	/gva:lu/	'saliva'
gr-	/grube/	'panther'
gḷ-	/gḷacu/	'glass'
sn-	/sne:gidä/	'friend'

This may be due to the fact that in Urali most of the places where the initial consonant cluster is possible, a vowel is added as a result the cluster formation is avoided.

Urali	*Irula*	
/dira:cca/	/tra:cci pammu/	'grape'
/kiRubbä/	/grube/	'panther'
/sine:da/	/sne:gidä/	'friend'

1.20.4. Kannada Urali Similarities

i) Following are some of the many lexical items shared by Kannada and Urali.

Kannada	*Urali*	
pri:ti ma:ḍu	puriya ma:ḍu	'be affectionate'
guddu	guddu	'strike with fist'
samba:disu	sambärau	'earn'
nuggu	nuggu	'enter'
nege	nege	'leap'
ne:nu	ne:l	'hang'

ii) lose of initial /h/ in Urali

ha:su	a:su	'spread'
hiṇḍu	iṇḍu	'squeeze'

iii) /b/ → /v/

ba:cu	va:su	'comb'

iv) It is noticed that in certain lexical items the voiceless velar plosive has become voiced velar plosive. Along with this kind of change metathesis is also experienced.

kisi	sigi	'grin'

v) /o/ → /ä/

oggaraṇe koḍu	äggä:rsu	'seasoning in oil'

1.20.5. Morphology

i) Presence of an inclusive and exclusive first person plural pronoun is noticed in Urali as against the Irulà where the first person plural pronoun 'na:nu' serves both inclusive and exclusive functions. The presence of both inclusive (na:mu) and exclusive (na:me) in Urali may be due to the influence of Tamil which maintains a distinction between exclusive (na:ṅga) and inclusive (na:ma).

ii) Urali and Irula have only a two way distinction in the forms to denote tense, namely, past and non-past, whereas Tamil has also a future tense form.

iii) Instrumental case in Urali is marked with four suffixes, viz., -dara, -kku ∞ -i, -li and -ili. The suffix -kku always occurs in free variation with -i. It is a peculiar phenomenon noticed in Urali that in nouns while taking the instrumental case suffix -kku, the final vowel gets lengthened. While taking the case suffix -i, the noun stem is inflected with inflectional increment -tt-.

mara-kku	mara:kku	'tree' (Inst.)
mara-tt-i	mara.tti	

The instrumental case marker -a:le which is found in Irula is absent in Urali. Instead, Urali has -dara as an instrumental case suffix.

iv) It is noticed that the suffixes -i, -li and -ili, in addition to giving the instrumental meaning, give a locative meaning also. This characteristic feature is observed in Irula also.

v) The use of sociative case suffixes is a peculiar character noticed in Urali. In Urali, sociative case is marked with two suffixes, viz., -o:ṭṭukku and -oḍe. It is observed that the suffix -o:ṭṭukku is used only with pronouns and human nouns.

mammo:ṭṭukku	'with us'
re.siyo:ṭṭukku	'with Resi'

The suffix -o:ḍe is used in other environments.

katteyo:ḍe	'with donkey'
kuruviyo:ḍe	'with bird'

In Irula, the sociative case is marked with only one suffix -o:ḍe and it is used in all the places whenever sociative notion is expressed.

vi) Ablative case in Urali is marked with three suffixes, viz., -iruddu, -liruddu and -iliruddu. It is noticed that the sociative case suffix -o:ṭṭukku

precedes the ablative suffix -iruddu when the subject is either a pronoun or a personal noun.

nanno:ṭṭukkiruddu	'from me'
avaḷo:ṭṭukkiruddu	'from her'

vii) The locative case in Urali is marked with five suffixes, namely, -i, -li, -ekke, -ili and -kke. In that, the occurrence of the suffix -kke and its usage is a peculiar feature pertaining to Urali. This is also a locative suffix which always freely varies with all the nouns except the personal pronouns. When -kke is added to the nouns it gives the 'possessive' notion if the predicate of the sentence has no action verb, and the meaning 'toward' is conveyed if the predicate of the sentence is an action verb (3.8.7.5).

viii) Genitive case is represented by the markers -a and -ttu both in Urali and in Irula. Like Tamil, the genitive case suffix -ttu is an optional category in Urali while it is an obligatory phenomenon in Irula.

Urali

künjättu ku:re künjä ku:re	'kunja's house'

Irula

marattu pammu	'tree's fruit'
ku:rettu co:ru	'house's meals'

1.20.6. Comparative Tables

Following tables show the comparative sketch of both phonological and morphological features of Urali, Irual, Literal Tamil, Spoken Tamil (Coimbatore Tamil Dialect) and Kannada.

Phonological Level **Table 1** **(Vowels)**

Vowel Phonemes	*Urali*	*Irula*	*Literal Tamil*	*Spoken Tamil*	*Kannada*
i	+	+	+	+	+
i:	+	+	+	+	+
ï	—	+	—	—	—
ï:	—	+	—	—	—
e	+	+	+	+	+
e:	+	+	+	+	+
ë	+	+	—	—	—
ë:	+	+	—	—	—
a	+	+	+	+	+
a:	+	+	+	+	+
ä	+	+	—	—	—
ä:	+	+	—	—	—
o	+	+	+	+	+
o:	+	+	+	+	+
ö	—	+	—	—	—
ö:	—	+	—	—	—
u	+	+	+	+	+
u:	+	+	+	+	+
ü	+	+	—	—	—
ü:	+	+	—	—	—

Table 2

(Consonants)

Consonant Phonemes	*Urali*	*Irula*	*Literal Tamil*	*Spoken Tamil*	*Kannada*
p	+	+	+	+	+
p^h	—	—	—	—	+
b	+	+	—	+	+
b^h	—	—	—	—	+
t	+	+	+	+	+
t^h	—	—	—	—	+
d	+	+	—	+	+
d^h	—	—	—	—	+
ṭ	+	+	+	+	+
$ṭ^h$	—	—	—	—	+
ḍ	+	+	—	—	+
$ḍ^h$	—	—	—	—	+
k	+	+	+	+	+
k^h	—	—	—	—	+
g	+	+	—	+	+
g^h	—	—	—	—	+
c	+	+	+	+	+
c^h	—	—	—	—	+
j	+	+	—	+	+
j^h	—	—	—	—	+
s	+	—	—	+	+
m	+	+	+	+	+
n	+	+	+	+	+
ṉ	+	+	+	+	+
ṅ	—	—	+	—	+
ñ	—	—	+	—	+
l	+	+	+	+	+
ḷ	+	+	+	+	+
ḻ	—	—	+	-	-
r	+	+	+	+	+
R	+	+	+	-	-
v	+	+	+	+	+
y	+	+	+	+	+

Morphological Level **Table 3**

Case Suffixes	*Urali*	*Irula*	*Literal Tamil*	*Spokee Tamil (Cbt)*	*Kannada*
Accusative	-e -ye -ne	-e -ne	-ai	-e -eye	-anna
Instrumental	-dara -kku [i] -li -ili	-a:le -i -ili	-a:le -koṇṭu	-a:le	-inda -alli
Sociative	-o:ṭṭukku -o:ḍe	-o:ḍe	-oṭu -o:ṭu -uṭan	-o:ṭe -ku:ṭe	-jote -oḍane
Dative	-kku -kke	-kk -kke	-akku -ukku -ku	-kku	-ige -kke -akke
Ablative	-iruddu -liruddu -iliruddu	-irund -ilirund	-iruntu -iliruntu	-ndu -lerundu	-inda
Genitive	-a -ttu	-a -tt	-utaiya -atu	-ra -o:ṭe	-a
Locative	-i -li -ili -ekke, -kke	-i -ili -kke -akke	-il -kaṇ -uḷ	-le -kiṭṭe	-alli
*Purposive**	-kku -ka:kku	-kk -kka:yi		-kko:caram -kka:ka	-ge -kke -akke -ige
Tense Present	–	–	-kiṟ -kinṟ-	ϕ -r- -kr-	-tt-

Case Suffixes	*Urali*	*Irula*	*Literal Tamil*	*Spoken Tamil (Cbt.)*	*Kannada*
Past	-in- -d- -nd- -n- -t- -dd-	-t- -in- -nd- -d-	-d- -RR- -t- -ḍ- -nd- -n- -ṭ- -in-	-d- -n- -nd -ṭ- -i- -ne- -in-	-d- -dd-
Future	–	–	-ø- -p- -pp- -v-	-b- -v- -p- -ø-	–
Non Past	o	o	—	–	–
Negetive$_1$	-a:d-	-a:	-a:- -a:d-	-a:d-	illa alla
Negative$_2$	-a:le	-ale			-illa -alla
Negative$_3$	-matṭ	-ma:ṭṭ			–
Hortative	-o:ṭṭu-	-o:	-aṭṭum -ka	-aṭṭum	-o:ṇa
Permissive	-ila ~ili	-ila -idi	-aṭṭum	-a:m	-ali
Verbal Noun	-ed	-ad- -ud-	-tal -al -ei	-al	-udu
Conditional	-a:kki	-a: -a:kki	-a:l -in	-a:l -ṭṭi	-re
Neuter Singular	-ad	-ud -ad	-tu	-tu	-de
Neuter Plural	-a -ina	-inaḷ	-a -um	-um	-ve
Adverbials	-a:yi -ana	-a:yi	-a:ka	-a:	-a:ga

*The dative suffix is used for representing the purposive meaning also in Literal Tamil

CHAPTER 2

PHONOLOGY

2.1. Urali Phonetics

2.1.1. Vocoids

The following chart indicates the Vocoids occurring in Urali. The chart is divided into two sections. Of these two, one indicates the unrounded vocoids and the other the rounded vocoids.

i) Unrounded Vocoids

	FRONT		CENTRAL	BACK	
	Non-Centralised	Centralised		Non-Centralised	Centralised
High	i		+	ɯ	
Lower-high	I	Ï			
Higher-mid	e	ë			
Mean-mid	E	Ë			
Lower-mid	ɛ			ʌ ʌ	
Higher-low		æ			
Low				a	ä

ii) Rounded Vocoids

	Noncentralised	Centralised
High	u	ü
Lower-high	U	Ü
Higher-mid	o	
Mean-mid	Ω	Ω̈

2.1.2. Contoids

There are in total thirtyfour segmental consonant phonoids in Urali. The following chart gives the place and manner of articulation of the various sounds involved.

Contoids*

	BILABLAL				DENTAL			ALVEOLAR		RETROFLX			PALATAL			VELAR		
	Voiceless			Labio-dental	Voiceless			Voiceless		Voiceless			Voiceless		Voiced	Voiceles		
			Voiced				Voiced		Voiced			Voiced						Voiced
	Lax	Tense		Vd	Lax	Tense				Lax	Tense					Lax	Tense	
Plosives	p	ƥ	b		t̲	t	d̲		ɾ R	ʈ	ʈ	ɖ	c	č	ǰ	k̲	k	g
Fricatives			ʙ				ð̲	s			ʂ					χ		ɣ
Nasals			m				n̲		n			ɳ			ñ			ŋ
Laterals									l			l̥						
Trills									r									
Flap												ɾ						
Semi Vowels				v											y			

*In addition to these, there are two semivowel continuants /u̯/, a higher-back rounded nonsyllabic vocoid which occurs in the v – c and c – v environments and /i/ a higher-front unrounded nonsyllabic vocoid which occurs in the v – c environment.

2.2. Urali Phonemes

2.2.1. Segmental Phonemes

In Urali there are thirtysix segmental phonemes. Of these, sixteen are vowels and the remaining twenty are consonants. The vowel phonemes of Urali may be classified into two types, namely, noncentralised and centralised. In the first type, we have five noncentralised vowel phonemes. /a, e, i, o, u/. In the second type, we have three centralised vowels corresponding to the noncentralised /a, e, u/, that is, /ä, ë, ü/. The vowel system of Urali, thus exhibits some structural holes in so far as the vowels /i/ and /o/ do not have their centralised counterparts.

The centralised vowels occur only in a limited number of words, although they have a phonemic status.

The twenty segmental consonant phonemes are classified into six types, namely, Plosives, Fricatives, Nasals, Laterals, Trills and Semivowels on the basis of the manner in which the consonants are articulated. In the following chart, the manner of articulation is indicated in the vertical scale whereas the Point of articulation is given in the horizontal scale.

2.2.1.1. Urali Vowel Phonemes

	FRONT		CENTRAL		BACK	
	Non-Centralised	Centralised	Non-Centralised	Centralised	Non-Centralised	Centralised
High	i, i:				u, u:	ü, ü:
Mid	e, e:	ë, ë:			o, o:	
Low					a, a:	ä, ä:

2.2.1.2. Urali Consonant Phonemes

	BILABIAL		LABIODENTAL		DENTAL		ALVEOLAR		RETROFLEX		PALATAL		VELAR	
	vl	vd	vl	vd	vl	vd	vl	vd	vl	vd	vl	vd	vl	vd
Plosives	p	b			t	d		R*	ṭ	ḍ	c	j	k	g
Fricatives							s							
Nasals		m						n		ṇ				
Latarals								l		ḷ				
Trills								r						
Semivowels			v								y			

*Though the pre alveolar voiced plosive /R/ is treated as a plosive, it has the tinge of trill. Thus, one may also offer an alternative phonetic description for this as tense (hard) trill as opposed to /r/ which is transcribed as an alveolar trill.

The description of this sound however closely resembles that of plosive sounds rather than the alveolar trill. In that while both /r/ and /R/ occur initially just as other plosive phonemes, it is only /R/ that is geminated in the medial position just as other plosives.

2.3. Phonemic Contrasts

2.3.1. Vowel Contrasts

2.3.1.1. Contrast in Length

/i, i:/

/i/ higher-front noncentralised short vowel
/i:/ higher-front noncentralised long vowel

/iru/	'be'
/i:ru/	'lice'
/nila/	'moon'
/ni:la/	'blue'
/ṭoppi/	'cap'
/pi:/	'faeces'

/e, e:/

/e/ mid-front noncentralised short vowel
/e:/ mid-front noncentralised long vowel

/eru/	'manure'
/e:ru/	'plough'
/petti/	'about'
/pe:tti/	'grand daughter'
/erume/	'buffalo'
/me:/	'graze'

/ë, ë:/

/ë/ mid-front centralised short vowel
/ë:/ mid-front centralised long vowel

/ëḷe/	'cave'
/ë:ḷe/	'poor man'
/këḷe/	'weed'
/kë:ḷe/	'wild goat'

/e, ë:/

/e/ mid-front noncentralised short vowel
/ë:/ mid-front centralised long vowel

/eṭṭu/	'eight'
/ë:ṭṭu/	'head-constable'
/keḍu/	'get spoiled'
/kë:ḍu/	'dirty'

/ë, e:/

/ë/ mid-front centralised short vowel
/e:/ mid-front noncentralised long vowel
/ëḷe/ 'cave'
/e:la/ 'cardamom'

/e:, ë:/

/e:/ mid-front noncentralised long vowel
/ë:/ mid-front centralised long vowel
/e:la/ 'cardamom'
/ë:ḷu/ 'seven'
/ve:ṭṭe/ 'hunt'
/vë:ṭṭi/ 'dhoti'

/a, a:/

/a/ lower-back noncentralised short vowel
/a:/ lower-back noncentralised long vowel
/aṭṭu/ 'boil'
/a:ṭṭu/ 'shake'
/kakka/ 'vomit' (N)
/ka:kka/ 'crow'

/ä, ä:/

/ä/ lower-back centralised short vowel
/ä:/ lower-back centralised long vowel
/äse/ 'rope for hanging cloth'
/ä:se/ 'desire'
/käri/ 'charcoal'
/kä:re/ 'an ornament'

/a, ä:/

/a/ lower-back noncentralised short vowel
/ä:/ lower-back centralised long vowel
/aru/ 'cut with saw or with knife in a consistant way'
/ä:ru/ 'who'
/nana/ 'my, mine'
/nä:ne/ 'a variety of reed'

/ä, a:/

/ä/ lower-back centralised short vowel
/a:/ lower-back noncentralised long vowel

/äRe/	'rock'
/a:Ru/	'six'
/väre/	'beans'
/va:ra/	'week'

/a:, ä:/

/a:/ lower-back noncentralised long vowel
/ä:/ lower-back centralised long vowel

/a:su/	'propagate'
/ä:se/	'desire'
/da:sä/	'servant, helper'
/dä:si/	'more'

/o, o:/

/o/ mid-back noncentralised short vowel
/o:/ mid-back noncentralised long vowel

/ole/	'oven'
/o:le/	'palm leaf'
/koḍi/	'creeper'
/ko:ḍi/	'crore'

/u, u:/

/u/ higher-back noncentralised short vowel
/u:/ higher-back noncentralised long vowel

/ukku/	'strip'
/u:kku/	'kindle'
/puṭṭu/	'budding'
/pu:ṭṭu/	'fit'

/ü, ü:/

/ü/ higher-back centralised short vowel
/ü:/ higher-back centralised long vowel

/müle/	'women's breast'
/mü:le/	'wild jasmine'
/püḷe/	'rivulet'
/pü:ḷe/	'a variety of flower'

/u, ü:/

/u/ higher-back noncentralised short vowel
/ü:/ higher-back centralised long vowel

/muggu/	'bud'
/mü:ga/	'son'
/sukku/	'dried ginger'
/sü:kku/	'make whistle by rounding the lips'

/u:, ü:/

/u:/ higher-back noncentralised long vowel
/ü:/ higher-back centralised long vowel

/bu:di/	'ash'
/bü:ḍi/	'beedi'

2.3.1.2. Contrast of Short Vowels

2.3.1.2.1. Noncentralised Short Vowels

/i/ higher-front noncentralised short vowel
/e/ lower-front noncentralised short vowel
/a/ lower-back, noncentralised short vowel
/o/ higher-mid, back noncentralised short vowel
/u/ higher-back noncentralised short vowel

/i, e/

/ille/	'no'
/elle/	'limit, boundary'
/pitta/	'bile'
/petti/	'about'
/eli/	'rat'
/ele/	'leaf'

/i, a/

/imbi/	'lime'
/amba/	'urine'
/piḍi/	'female deer'
/paḍi/	'read'
/paṭṭi/	'cattle shed'
/paṭṭa/	'kite'

/i, o/

/inRu/	'today'
/onRu/	'one'
/piri/	'screw of a nut'
/pori/	'hatch'

/i, u/

/ippu/	'now'
/uppu/	'salt'
/micca/	'lightning'
/muccu/	'cover'
/podi/	'small bundle'
/podu/	'sun, common'

/e, a/

/ele/	'leaf'
/ale/	'wander'
/peṭṭe/	'female of animals, birds'
/paṭṭa/	'kite'

/e, o/

/eppu/	'when'
/oppu/	'confess'
/keḍu/	'get spoiled'
/koḍu/	'send, give'

/e, u/

/eppu/	'when'
/uppu/	'salt'
/pecca/	'green'
/puccu/	'insanity'
/oṇṭe/	'camel'
/oṇṭu/	'riddle'

/a, o/

/anRu/	'that day'
/onRu/	'one'
/paRa/	'fly'
/poRe/	'stacking'

/a, u/

/appu/	'then'
/uppu/	'salt'
/paṇa/	'money'
/puṇa/	'corpse'
/mitta/	'another'
/mattu/	'lip'

/o, u/

/oppu/	'confess'
/uppu/	'salt'
/pole/	'mensturation'
/puli/	'tiger'

2.3.1.2.2. Contrast of Centralised Short Vowels

/ë/ lower front centralised short vowel
/ä/ lower-back centralised short vowel
/ü/ higher-back centralised short vowel

/ë, ä/

/ëRi/	'throw'
/äRe/	'rock'
/vëRu/	'stomach'
/väre/	'beans'
/mëri/	'proper name' (male)
/märi/	'proper name' (female)

/ä, ü/

/känji/	'gruel'
/künji/	'proper name' (female)

2.3.1.3. Contrast of Noncentralised Long Vowels

/i:/ higher-front noncentralised long vowel
/e:/ lower-front noncentralised long vowel
/a:/ lower-back noncentralised long vowel
/o:/ higher-mid-back noncentralised long vowel
/u:/ higher-back noncentralised long vowel

/i:, e:/

/i:ru/	'lice'
/e:ru/	'plough'
/bi:msu/	'beans'

/be:msu/ 'margosa'
/pi:/ 'excreta'
/pe:/ 'ghost'

/i:, a:/

/i:ppi/ 'house fly'
/a:ppi/ 'cow dung'
/pi:la/ 'winged white ant'
/pa:la/ 'bridge'

/i:, o:/

/i:ru/ 'lice'
/o:ra/ 'side'

/i:, u:/

/i:ru/ 'lice'
/u:ru/ 'village'
/bi:di/ 'outside'
/pi:/ 'excreta'
/pu:/ 'flower'

/e:, a:/

/e:la/ 'cardamom'
/a:la/ 'a variety of bird of prey'
/pe:ru/ 'name'
/pa:ru/ 'see'

/e:, o:/

/e:ru/ 'plough'
/o:ra/ 'side'
/pe:ru/ 'name'
/po:ri/ 'small bull'
/pe:/ 'ghost'
/po:/ 'go'

/e:, u:/

/e:ru/ 'plough'
/u:ru/ 'village'
/pe:/ 'ghost'
/pu:/ 'flower'

/a:, u:/

/a:ṭṭu/	'shake'
/u:ṭṭu/	'feed'
/pa:ṭṭu/	'song'
/pu:ṭṭu/	'fit'

/a:, o:/

/a:ḍu/	'swing'
/o:ḍu/	'run'
/pa:ṭṭa/	'great grand-father'
/po:ṭṭa/	'photo'

/o:, u:/

/o:ra/	'side'
/u:ru/	'village'
/ko:lu/	'flute'
/ku:lı/	'wage'

2.3.1.3.1. Contrast of Centralised Long Vowels

/ë:/ mid-front centralised long vowel
/ä:/ lower-back centralised long vowel
/ü:/ higher-back centralised long vowel

/ë:, ä:/

/ë:ṇi/	'ladder'
/ä:ni/	'name of a month'

/ä: ü:/

/mä:le/	'garland'
/mü:le/	'corner'

2.3.2. Consonant Contrasts

/p, b/

/p/ bilabial voiceless plosive
/b/ bilabial voiced plosive

/pongu/	'boil up'
/bongu/	'rat hole'
/pokku/	'umbilicus'
/bokku/	'book'
/kämpa/	'pillar'
/kambi/	'iron rod'

/b, v/

/b/ bilabial voiced plosive
/v/ labiodental semivowel

/ba:ra/	'weight'
/va:ra/	'week'
/beṭṭu/	'mountain'
/veṭṭu/	'cut'

/p, v/

/p/ bilabial voiceless plosive
/v/ labiodental semivowel

/peṇḍu/	'wife'
/veṇḍu/	'beetle'
/peḷe/	'survive'
/veḷe/	'produce'

/t, d/

/t/ dental voiceless plosive
/d/ dental voiced plosive

/tumbu/	'fill'
/dumbu/	'dust'
/taṇḍe/	'stem of a plant'
/daṇḍe/	'hollow anklet which will not make noise'

/ṭ, ḍ/

/ṭ/ retroflex voiceless plosive
/ḍ/ retroflex voiced plosive

/oṭṭu/	'paste'
/oḍḍu/	'shut'
/goṇṭu/	'stalk of a flower'
/gaṇḍu/	'male'

/c, j/

/c/ palatal voiceless plosive
/j/ palatal voiced plosive

/cuḍu/	'shoot'
/ju:ḍu/	'hot'
/ci:ru/	'funeral rite'
/ji:ru/	'cummin seeds'

/k, g/

/k/ velar voiceless plosive
/g/ velar voiced plosive

/kone/	'tip'
/gone/	'bunch'
/koṇṇe/	'a piece of cut wood'
/goṇṇe/	'mucous'

/m, n/

/m/ bilabial nasal
/n/ alveolar nasal

/ma:ttu/	'remove, dislocate'
/na:ttu/	'seedling'
/muggu/	'bud'
/nuggu/	'enter'
/ä:me/	'tortoise'
/ä:ne/	'elephant'

/n, ṇ/

/n/ alveolar nasal
/ṇ/ retroflex nasal

/kone/	'tip'
/ko:ṇe/	'corner'
/ä:ni/	'name of a month'
/a:ṇi/	'nail'

/m, ṇ/

/m/ bilabial nasal
/ṇ/ retroflex nasal

/ammä/	'father'
/aṇṇä/	'elder brother'
/ma:mi/	'mother-in-law'
/ma:ṇi/	'penis'

/l, ḷ/

/l/ alveolar voiced lateral
/ḷ/ retroflex voiced lateral

/kole/	'murder'
/koḷe/	'bunch of cut leaves'

/puli/	'tiger'
/puḷi/	'sour'
/va:l/	'tail'
/va:ḷ/	'saw'

/r, R/

/r/ alveolar voiced trill

/R/ alveolar plosive

/pa:ru/	'see'
/pa:Ru/	'vulture'
/uri/	'to sweat'
/uRi/	'suspended network made of rope'

/l, r/

/l/ alveolar voiced lateral

/r/ alveolar voiced trill

/kole/	'murder'
/kore/	'bark of a tree'

/v, y/

/v/ labiodental semivowel

/y/ palatal semivowel

/ga:vu/	'sacrifice'
/ga:ya/	'wound'
/sa:va/	'cock'
/sa:ya/	'paint'

/c, s/

/c/ palatal voiceless plosive

/s/ alveolar fricative

/cinna/	'small'
/sinna/	'gold'
/muccu/	'cover'
/mu:su/	'breath'

2.4. Phonemic Distribution (single phonemes)

2.4.1. Vowels

The following distributional phonemic charts of both vowel and consonent phonemes reveal the occurrence of the respective phonemes of its positions. It may be noted that all vowels excepting the centralised /ü/ and its long counterpart /ü:/ occur in all positions. /ü/ occurs only medially whereas /ü:/ occurs in noninitial positions.

2.4.2. Consonants

Occurrence of the consonant phonemes in the medial position is uniform but in initial and final positions some of the consonants fail to occur. The following chart reveals the occurrence of the consonant phonemes in different positions.

PHONEMES	INITIAL	MEDIAL	FINAL
p	+	+	—
b	+	+	—
t	+	+	—
d	+	+	—
ṭ	+	+	—
ḍ	+	+	—
k	+	+	—
g	+	+	—
c	+	+	—
j	+	+	—
s	+	+	—
m	+	+	+
n	+	+	+
ṇ	—	+	—
l	+	+	+
ḷ	—	+	+
r	+	+	+
R	+	+	+
v	+	+	—
y	—	+	+

PAONEMES	INITIAL		MEDIAL		FINAL	
ä	/äjje/	'track'	/pänRu/	'wart'	/kamarä/	'Black smith'
ä:	/ä:ni/	'name of a month'	/dä:si/	'more'	/vä:/	'plantain tree'
o	/ole/	'bark of a dog'	/podu/	'sun'	/kiḷo/	'kilo'
o:	/o:ra/	'side'	/to:lu pakki/	'bat'	/po:/	'go'
u	/uṇḍe/	'round'	/puṚRu/	'ant hill'	/pu:ṭṭu/	'fit'
u:	/u:gu/	'sting of a wasp'	/tu:kku/	'carry'	/pu:/	'flower'
ü	—		/püḷudi/	'dust'		—
ü:	—		/bü:di/	'beedi'	/vü:/	'fall'

PHONEMES	INITIAL		MEDIAL		FINAL	
s	/siḷḷu/	'whistle'	/va:su/	'comb'		—
m	/muggu/	'bud'	/kaḍeme/	'antelope'	/muṭṭa:ḷam/	'fool'
n	/na:la:nge/	'tongue'	/kana/	'dream'	/ma:n/	'deer'
ṇ	—		/toṇṭe/	'papaya'	—	
l	/lagaḍa/	'horse shoe'	/salji/	'smallpox'	/va:l/	'tail'
ḷ	—		/moḷe/	'mole'	/va:ḷ/	'saw'
r	/ramba/	'file'	/ve:ru/	'root'	/summa:r/	'approxi-mately'
R	/Rongu/	'sleep'	/viRuppu/	'cramps'	/e:ma:R/	'deceive'
v	/väre/	'beans'	/ra:vu/	'morning'	—	
y	—		/sa:ya	'paint'	/poy/	'lie'

ILLUSTRATIONS

PHONEMES	INITIAL		MEDIAL		FINAL
p	/paḷḷi/	'floor'	/oppu/	'confess'	—
b	/ba:ttu/	'duck'	/ibbeni/	'due'	—
t	/te:ru/	'temple car'	/ja:tti/	'animal'	—
d	/diraga/	'body'	/kodi/	'boil'	—
ṭ	/ṭoppi/	'cap'	/koṭṭavaḷi/	'yawning'	—
ḍ	/ḍe:kka/	'belching'	/cuḍuga:ḍu/	'burial ground'	—
k	/kuṭṭu/	'pour'	/mu:kku/	'nose'	—
g	/gedde/	'field'	/ka:guḷi/	'a bird'	—
c	/ci:ru/	'funeral'	/muccu/	'cover'	—
j	/jari/	'slope'	/äjje/	'track'	—

/ë:/ [ë:] higher-mid front unrounded centralised long vocoid occurs in all positions

[ë:ṭṭI]	/ë:ṭṭi/	'spear'
[k̲ë:Rɯ]	/ke:Ru/	'winnow'
[k̲ë:]	/kë:/	'wash'

/a/ [ᵊʌ] lower-mid back (slightly fronted) noncentralised unrounded short vocoid occurs always word finally

[pa:yᵊʌ]	/pa:ya/	'worn out'

[ʌ] lower-mid back unrounded noncentralised short vocoid occurs elsewhere

[ʌmbᵊʌ]	/amba/	'urine'
[ɷlʌɣᵊʌ]	/olaga/	'world'

/a:/ [a:] lower-back unrounded noncentralised long vocoid occurs in all positions

[a:ṭtᵊʌ]	/a:ṭta/	'folk dance'
[ɷl̤a:Rɯ]	/ol̤a:Ru/	'blabber'
[pɷðiva:]	/poduva:/	'generally'

/ä/ [æ] higher-low front unrounded centralised short vocoid occurs in all positions

[æRɛ]	/äRe/	'rock'
[bæn̤d̤I]	/bän̤d̤i/	'cart'
[bɷkkæ]	/bokkä/	'wild cat'

/ä:/ [ä:] lower-back unrounded centralised long vocoid occurs in all positions

[ä:nɛ]	/ä:ne/	'elephant'
[bä:sᵊʌ]	/bä:sa/	'language'
[vʌn̤n̤a:]	/van̤n̤a:/	'oh ! dhobi'

[o/ [ɵ̇] mean-mid back rounded centralised short vocoid occurs initially if followed by alveolar nasal

[ɵ̇nRɯ]	/onRu/	'one'

[ɷ] mean-mid back rounded noncentralised short vocoid occurs elsewhere

[ɷn̤ṭɛ]	/on̤ṭe/	'camel'
[pɷrI]	/pori/	'hatch'
[k̲Il̤ɷ]	/kil̤o/	'kilo'

2.5. Allophonic Distribution

2.5.1. Vocoids

Phoneme	*Allophone*	*Description and Distribution*		
/i/	[Ï]	lower-high front unrounded centralised short vocoid is always followed by apical trill		
		[Ïrɯ]	/iru/	'be'
		[t̪∧l̤Ïrɯ]	/tal̤iru/	'tender twig'
	[I]	lower-high front unrounded noncentralised short vocoid occurs elsewhere		
		[p∧RI]	/paRi/	'pluck'
		[nIR<∧]	/niRa/	'colour'
		[Iñjɪ]	/inji/	'ginger'
/i:/	[i:]	higher-front unrounded noncentralised long vocoid occurs in all positions		
		[i:ruv<∧]	/i:ruva/	'liver'
		[ni:s<∧]	/ni:sa/	'swim'
		[pi:]	/pi:/	'faeces'
/e/	[ɛ]	lower-mid front unrounded noncentralised short vocoid always occurs word finally		
		[nEgɛ]	/nege/	'jump'
		[Elɛ]	/ele/	'leaf'
	[E]	mean-mid front unrounded noncentralised short vocoid occurs elsewhere		
		[ElI]	/eli/	'rat'
		[k̪EsERɯ]	/keseRu/	'mud'
/e:/	[e:]	higher-mid front unrounded noncentralised long vocoid occurs in all positions		
		[e:ðIχɛ]	/e:dike/	'where'
		[sIne:ð<∧]	/sine:da/	'friend'
		[me:]	/me:/	'graze'
/ë/	[Ë]	mean-mid front unrounded centralised short vocoid will not occur word finally		
		[k̪Ël̤ɛ]	/kël̤e/	'weed'
		[Ël̤ɯ]	/ël̤u/	'become weak'

/b/ [β] bilabial voiced slit fricative occurs intervocalically

[∧niβ∧v<∧]	/anubava/	'experience'
[uβ∧s<∧]	/ubasa/	'asthma'

[b] bilabial voiced plosive occurs elsewhere

[b∧rI]	/bari/	'roof'
[k̲∧mbI]	/kambi/	'iron rod'

/t/ [t̲] dental voiceless lax plosive occurs initially

[t̲ë:l̤ɯ]	/të:l̤u/	'scorpion'

[t] dental voiceless plosive occurs elsewhere

[k̲a:ttïrɯ]	/ka:ttiru/	'wait'
/nIn̲tɕ/	/ninte/	'(I) stood'

/d/ [ð] dental voiced slit fricative occurs intervocalically

[k̲Ωðl]	/kodi/	'boil'

[d] dental voiced plosive occurs elsewhere

[du:l̤ɯ]	/du:l̤u/	'dust'
[gEddɛ]	/gedde/	'paddy field'

/ṭ/ [ṭ̲] retroflex voiceless lax plosive occurs initially

[ṭ̲Ωppl]	/ṭoppi/	'cap'

[ṭ] retroflex voiceless tense plosive occurs elsewhere

[KEṭṭ<∧]	/keṭṭa/	'bad'
[Ωn̤ṭɯ]	/on̤ṭu/	'riddle'

/ḍ/ [ɾ̤] retroflex voiced flap occurs intervocalically

[Eɾ̤ɯ]	/eḍu/	'take'

[ḍ] retroflex voiced plosive occurs elsewhere

[ḍe:kk<∧]	/ḍe:kka/	'belching'
[gEḍḍ<∧]	/geḍḍa/	'jaw'

/K/ [χ] velar voiceless slit fricative occurs intervocalically

[ṭ̲ElEχa:n̤l]	/teleka:n̤i/	'pillow'
[ṭ̲∧Ra:χɯp∧ n̤n̤l]	/taRa:ku paṇṇi/	'bandicoot'

/m/ [m] bilabial voiced nasal occurs in all positions

[mi$\eth$ikkI]	/mudukki/	'old woman'
[n∧mbɯ]	/nambu/	'believe'
[n∧mm$^{<}$∧]	/namma/	'our'
[miʈʈa:l∧m]	/muʈʈa:lam/	'fool'

/n/ [ñ] palatal voiced nasal is always followed by palatal voiced plosive

[kEñ$\breve{\text{J}}$ɯ]	/kenju/	'cringe'
[m∧ñ$\breve{\text{J}}^{<}$∧]	/manja/	'yellow'

[n̪] dental voiced nasal occurs before the dental plosives

[mΩn̪dɛ]	/monde/	'red plantain'
[min̪drI]	/mundri/	'cashew nut'
[nIn̪tɛ]	/ninte/	'(I)stood'

[ŋ] velar voiced nasal occurs medially before /k/ and /g/

[l∧ŋkɛ]	/lanke/	'eye fly'
[ʈIŋg$^{<}$∧]	/tinga/	'month'

[n] alveolar voiced nasal occurs elsewhere

[∧nbɯ]	/anbu/	'affection'
[nælI]	/näli/	'stream'
[ma:n]	/ma:n/	'deer'

/ɳ/ [ɳ] retroflex voiced nasal occurs medially

[dIɳɳɛ]	/diɳɳe/	'varanda'
[m∧ɳɖI]	/maɳɖi/	'knee'
[ɒiɳ$^{<}$∧]	/puɳa/	'corpse'

/l/ [l] alveolar voiced lateral occurs in all positions

[lEɣ∧ɣ̞∧]	/legaɖa/	'horse shoe'
[vElɛ]	/vele/	'net'
[va:l]	/va:l/	'tail'

/ɭ/ [ɭ] retroflex voiced lateral occurs only medially and finally

[kΩɭ∧vɛ]	/koɭave/	'tube'
[kΩɭɭɯ]	/koɭɭu/	'horse gram'
[va:ɭ]	/va:ɭ]	'saw' (N)

	[K̲]	velar voiceless lax plosive occurs initially		
		[K̲∧*pp*ɛ]	/kappe/	'frog'
		[K∧m∧ræ]	/kamarä/	'black smith'
	[K]	velar voiceless plosive occurs elsewhere		
		[K∧KK<∧]	/kakka/	'vomit'
		[mEkkɯ]	/mekku/	'wax'
/g/	[ɣ]	velar voiced slit fricative occurs intervocalically		
		[mü:ɣ<∧]	/mü:ga/	'son'
		[to̲ɣ<∧]	/toga/	'god'
	[g]	velar voiced plosive occurs elsewhere		
		[mu:ŋg<∧]	/mu:nga]	'bamboo'
		[gu:mɛ]	/gu:me/	'owl'
/c/	[č]	palatal voiceless plosive occurs word medially in gemination only		
		[*pi*ččɯ]	/puccu/	'insanity'
	[c]	palatal voiceless plosive occurs elsewhere		
		[cImṭI]	/cimṭi/	'cement'
		[ce:rɯ]	/ce:rü/	'collect'
/j/	[J̌]	palatal voiced plosive occurs initially and medially		
		[J̌Eṛɛ]	/jeḍe/	'plait'
		[k̲æñJI]	/känji/	'gruel'
		[m∧J̌J̌Iɣɛ]	/majjige/	'butter milk'
/s/	[ṣ]	retroflex voiceless groove fricative occurs before a retroflex plosive		
		[Iṣṭ<∧]	/iṣṭa/	'likeness'
		[n∧ṣṭ<∧]	/naṣṭa/	'loss'
	[s]	pre-alveolar voiceless groove fricative occurs elsewhere		
		[s∧va:lɯ]	/sava:lu/	'shoulder'
		[m*isi*ɣɯ]	/musugu/	'veil to cover the face'
		[PËrsɯ]	/përsu/	'light' (v)

2.6. Clusters

2.6.1. Consonant Clusters

The consonant clusters occurring in Urali can be divided into two groups. They are,

i) Initial consonant clusters and,
ii) Medial consonant clusters

Among the consonant clusters, three initial clusters, sixtyone medial two consonant clusters and thirteen medial three consonant clusters are identified.

2.6.1.1. Initial Clusters

kv-	/kva:lu/	'musical instrument'
kl̤-	/kl̤a:su/	'glass'
gv-	/gvuṇḍe/	'elder of the village'

2.6.1.2. Medial Clusters

Medial Two Consonant Clusters

Under medial two consonant clusters there are two categories, namely identical or geminated clusters, that is, C_1 C_1 type and non-geminated or, nonidentical clusters, that is, C_1 C_2 type.

Identical Clusters (C_1C_1)

-pp-	/keyppu/	'bitterness'
-bb-	/kiRubbä/	'cheeta'
-tt-	/kettu/	'scrape, neck'
-ḍḍ-	/meruddu/	'medicine'
-ṭṭ-	/keṭṭu/	'tie'
-ḍḍ-	/ti:gaḍḍi/	'match stick'
-kk-	/kä̆ḍukku/	'car ring'
-gg-	/äggä:rsu/	'seasoning in the oil'
-cc-	/kucci kangu/	'tapioca'
-jj-	/äjje/	'track'
-ss-	/veḷissa/	'light'
-mm-	/kummuḍu/	'worship'
-nn-	/konne va:y/	'stammer'
-ṇṇ-	/kaṇṇu/	'eye'
-ll-	/kallu/	'stone'

/r/ [r] alveolar voiced trill occurs initially and medially

[ra:ɻɯ]	/ra:ɻu/	'cry of a peacock'
[vIriɣʶʌ]	/viruga/	'varanus'

/R/ [ɾ] pre-alveolar voiced plosive occurs medially in gemination and also after the alveolar voiced nasal

[nä:ɾɾɯ]	/nä:RRu/	'yesterday'
/kEnɾɯ/	/kenRu/	'calf'

[R] post alveolar and retroflex like trill occurs elsewhere

[RΩŋgɯ]	/Rongu/	'sleep'
[k͡ʌRʌɳɖI]	/kaRaɳɖi/	'spoon'
[gEu̯ɖRɯ]	/gevɖRu/	'man of a gowda caste'

/v/ [u̯] higher-back rounded nonsyllabic vocoid. It occurs in the v-c and c-v environments.

[gEu̯ɖRɯ]	/gEvɖRɯ/	'man of a gowda caste'
[k͡ua:ɭɯ]	/kva:lu/	'musical Instrument'

[v] labiodental semivowel occurs elsewhere

[ga:vɯ]	/ga:vu/	'sacrifice'
[vIrI]	/viri/	'lust'

/y/ [i] higher-front unrounded nonsyllabic vocoid. It occurs word finally and medially in the v-c environment.

[va:i]	/va:y/	'mouth'
[pΩi]	/poy/	'lie'
[k͡Eippɯ]	/keyppu/	'bitterness'

[y] palatal semivowel occurs elsewhere

[k͡o:yI]	/ko:yi/	'fowl'
[su:ryʶʌga:n̪dI]	/su:rya ga:ndi/	'sun flower'
[da:sʌyyæ]	/da:sayyä/	'beggar'

-ḷn-	/ë:ḷnu:Ru/	'seven hundred'
-rs-	/kettärsu/	'out with scissors'
-rm-	/ge:rmaḷam/	'place name'
-ry-	/su:rya ga:ndi/	'sun flower'
-Rb-	/daRbu:suṇi/	'water melon'
-Rd-	/saRdupo:/	'go aside'
-Rs-	/paRsanga/	'story'
-Rv-	/a:Rvä/	'brahmin'
-yg-	/kaygudu/	'become dry'
-yn-	/aynu:Ru/	'five hundred'
-yl-	/teyla/	'fragrant oil'

Three Consonant Clusters

$C_1C_2C_2$ Type

-lpp-	/salppu/	'confuse'
-rbb-	/garbba/	'womb'
-Rpp-	/kaRppuRa/	'camphor'
-Rtt-	/juRttu kuḍi/	'suck'
-ypp-	/keyppu/	'bitterness'

$C_1C_2C_3$ Type

-mbḷ-	/tambḷu/	'Tamil language'
-ndr-	/kundrukkä/	'wasp'
-ngs-	/jangsu/	'loose'
-ṇḍR-	/peṇḍRu/	'female'
-vḍR-	/gevḍRu/	'man of gowda caste'
-ynd-	/pa:yndadu/	'(it) flowed'

$C_1C_1C_2$ Type

-ppR-	/appRa/	'that much'
-bbḷ-	/dabbḷa nu:nji/	'big needle'

-ḷḷ-	/kaḷḷe/	'ground nut'
-RR-	/suRRu/	'wander'
-yy-	/da:sayyä/	'beggar'

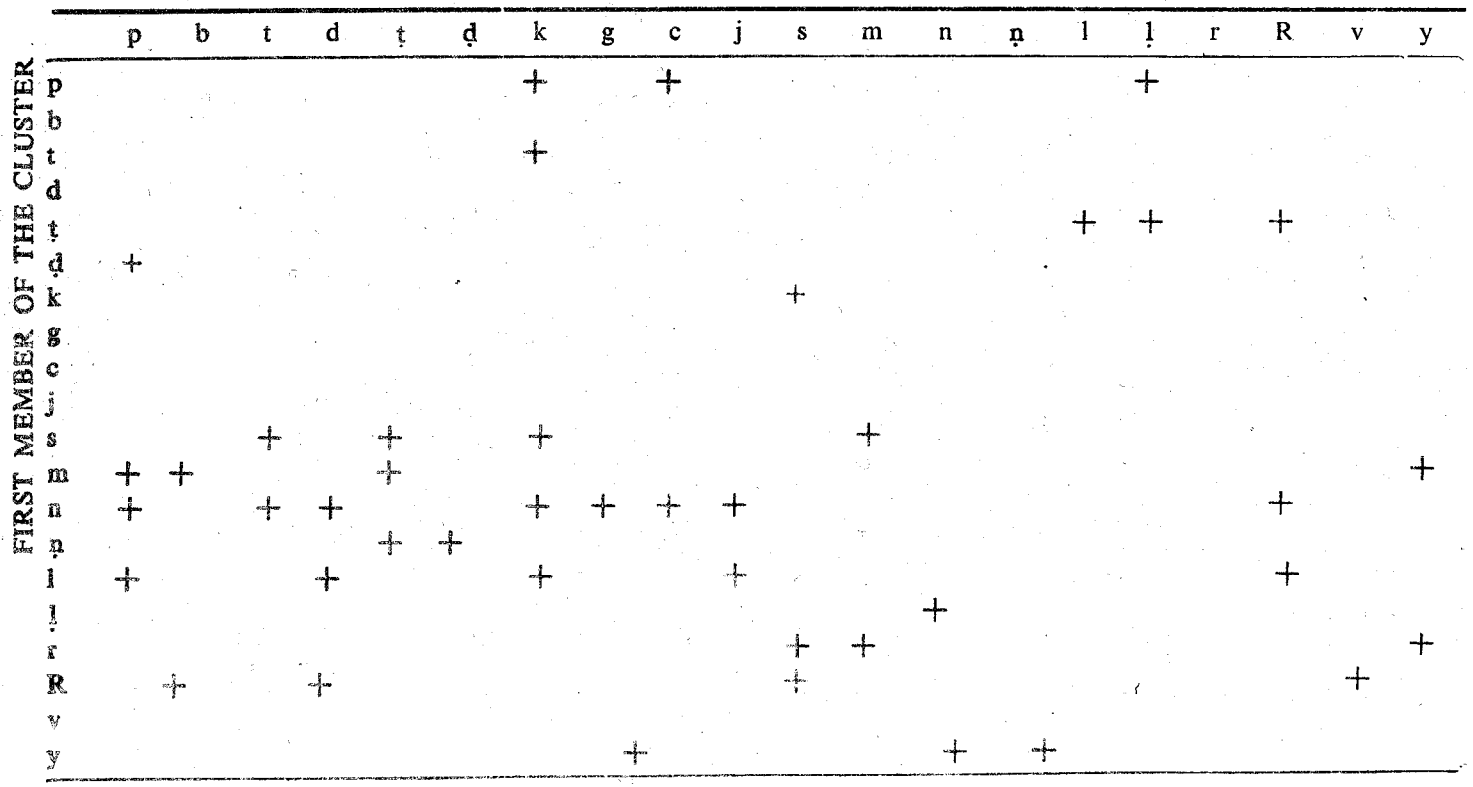
Non-Identical Clusters (C_1C_2)

-pk-	/ka:pkeṭṭu/	'a type of festival preparation'
-pc-	/tapcu/	'escape
-pḷ-	/ma:pḷe/	'bridegroom'
-tk-	/ko:tko/	'put' (you)
-ṭl-	/iṭli/	'rice cake'
-ṭḷ-	/kaṭḷe/	'ground nut'
-ṭR-	/ḍa:kuṭRu/	'doctor'
-ḍp-	/doḍpura/	'place name'
-ks-	/paksi/	'a variety of small bird coming at dusk'
-st-	/kulasta:r/	'people from the same kula'
-sṭ-	/kasṭa/	'difficulty'
-sk-	/oṭṭegiskarä/	'man who gives trouble'
-sm-	/lasmi/	'proper name'
-mp-	/kempu/	'red'
-mb-	/kuḍumba/	'family'
-mṭ-	/camṭi/	'big hammer'
-my-	/semya/	'time'
-np-	/te:npu:cci/	'honey bee'
-nt-	/ninte/	'stood (I)'
-nd-	/monde/	'red plantain'
-nk-	/kankuḷi/	'armpit'
-ng-	/kangu/	'tuber'
-nc-	/ancu/	'five'
-nj-	/kenju/	'cringe'
-nR-	/kenRu/	'calf'
-ṇṭ-	/oṇṭu/	'riddle'
-ṇḍ-	/uṇḍe/	'round'
-lp-	/ko:lpuḍi/	'flute or pipe to be performed during the marriage ceremony'
-lk-	/pa:lkarä/	'milk man'
-ld-	/veḷdu/	'big'
-lj-	/salji/	'smallpox'
-lR-	/ka:lRa:vu/	'cholera'

MEDIAL TWO CONSONANT CLUSTERS

C_1 C_2 CLUSTERS

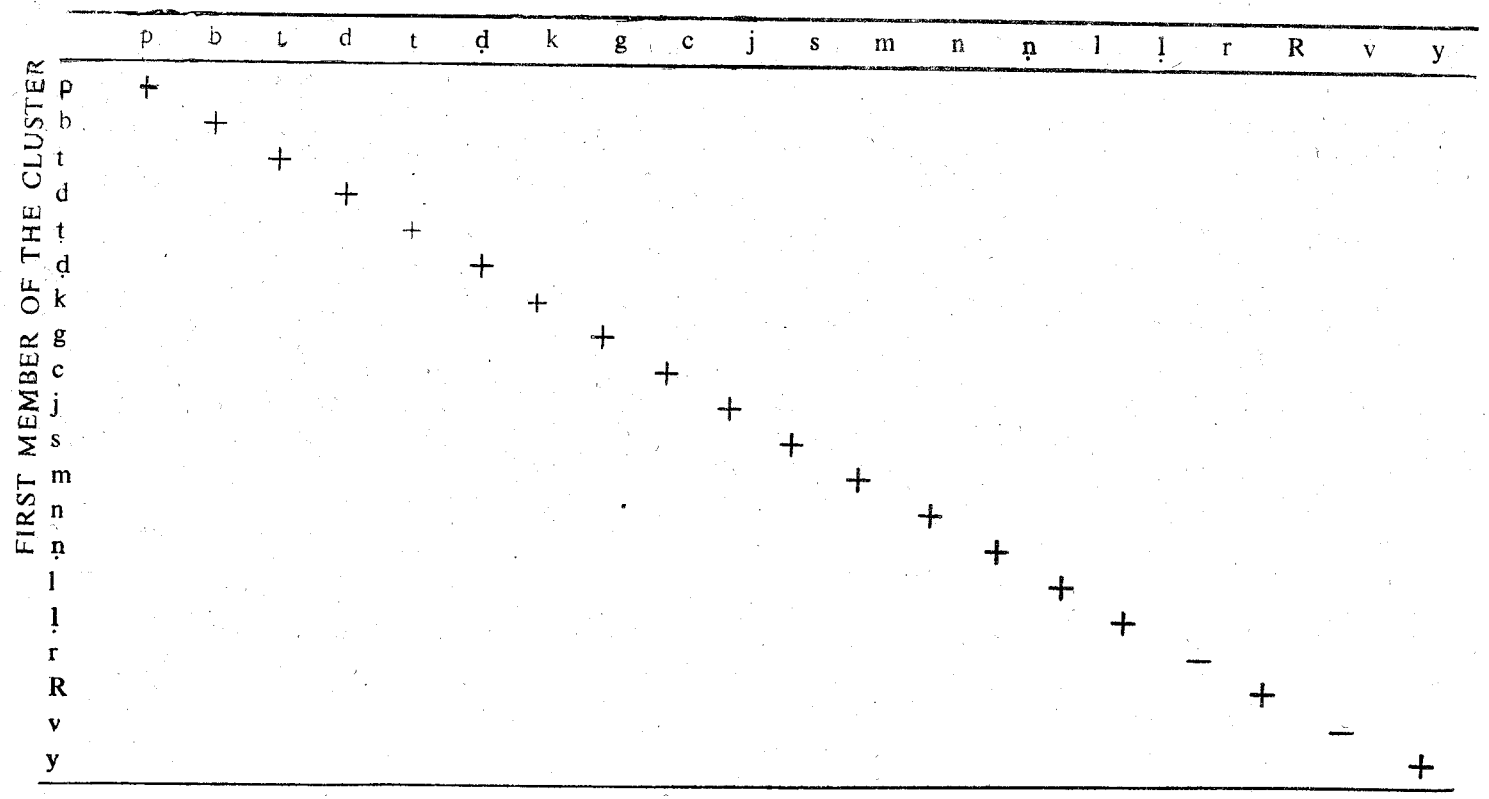
SECOND MEMBER OF THE CLUSTER



MEDIAL TWO CONSONANT CLUSTERS

C_1 C_1 CLUSTERS

SECOND MEMBER OF THE CLUSTER



/illeya:/	/↑/	'is it not so ?'
/nancä:/	/↑/	'oh Nancha'
/o: lasmi/	/↑/	'oh Lakshmi'
/agvë:/	/↑/	'oh mother' (an expression of pain or exclamation)
/ni: maṇi/	/↑/	'speak (you)
/na:ne:/	/↑/	'I (with emphasis)'
/avädeː/	/↑/	'It is he' (with more emphasis)

2.7.2.2. Falling /↓/

An interrogative sentence shows a rise in terminal immediately after the interrogative marker and at the end of the sentence sudden fall is noticed.

/evä/ /↑/ /po:kä/ /↓/ 'who (is) going' (mas.)

2.7.2.3. Suspense /→/

Low pitch level and a long pause is the characteristic feature of a suspense terminal. This type of terminal is usually experienced in the sentences denoting a statement.

/avä aḍuttä/ /→/	'he bet'
/avaru ka:ḍukke→po:ka:ru→/	'they (are) going to the forest'

2.8. Syllabic Structure

In Urali, the syllable pattern is constituted by onset, peak and coda. The nucleus of the syllable is the peak which consists of either a short or a long vowel and unlike the peak and the coda, the nucleus is an obligatory one. Syllables are classified into three kinds. They are,

i) Initial syllable
ii) Medial syllable
iii) Final syllable

2.8.1. Initial Syllable

Initial syllables of Urali words are of eleven types. Among them five are open syllables and the rest of six are close syllables. They are v-, v̄-, cv-, cv̄-, ccv̄-, and vc-, v̄c-, cvc-, cv̄c-, cvcc-, ccvc- respectively.

Open Syllable

v-	i-va	'she'
v-	aa-Ru	'six'
cv-	ta-ṇa-kaa-ṇi	'pillow'

2.7. Suprasegmental Phonemes

There are altogether five suprasegmental phonemes in Urali consisting of two junctures namely open and close and three terminals namely rising, falling and suspense.

2.7.1. Juncture

Juncture is related to "the way in which phonemes follow each other or are 'joined' in the stream of speech" (Bloomfield, 1964, p.111). The two types of junctures marked in Urali are termed as open juncture and close juncture which are marked with / − / and /+/ respectively.

2.7.1.1. Open Juncture

Open juncture is characterised by the non-occurrence of sandhi and the pause between the two consecutively spoken words.

/cinna na:y/	'small dog'
/nana ku:re/	'my house'

2.7.1.2. Close Juncture

When two words W_1 and W_2 are combined with a close juncture, if W_1 has a front vowel and W_2 has a voiceless stop, the latter will be geminated. If both W_1 and W_2 are vowel ending and vowel beginning words respectively, the word final vowel of W_1 will become ϕ

/nelli + ka:yi// > /nellikka:yi/	'gooseberry'
/nellu + ummi/ > /nellummi/	'husk of a paddy'

Contrast of open and close junctures

/ma:më − ku:rekke po:kä/	'father-in-law is going to (his) house'
/ma:më + ku:rekke po:kä/	'(he) is going to father-in-law's house'

2.7·2. Terminals

2.7.2.1. Rising/ ↑ /

Interrogative, vocative, exclamatory and imperative utterances involving questioning a person or an action; summoning a person or a thing; expressing sudden emotion or exclamation and ordering a person or a thing always have steep rise in the terminal with a high pitch. An emphatic particle in a word or a sentence can also cause a steep rise in the terminal.

2.8.4. Monosyllabic Words

v̄	aa	'that'
v̄c	uur	'crawl'
cvc	poy	'lie'
cv̄	tee	'rub'
cv̄c	vaal	'tail'
cvv	vei	'smear'

2.8.5. Disyllabic Words

v cv	i-du	'it'
vc cv	iṭ-ṭi	'spear'
vc cvc	an-gay	'palm'
vc cv̄	el-laa	'all'
v̄ cv	aa-ḍe	'cream of milk'
v̄c cv	aaR-ve	'brahmin'
cv cv	to-ḍe	'thigh'
cv cvc	ta-kar	'tin'
cvc cv	tin-ga	'month'
cvc cvc	ḍak-key	'left hand'
cvcc cv	tamb-ḷu	'Tamil'
cv cv̄	ka-naa	'dream'
cv cv̄c	ga-maal	'fragrance'
cvc cv̄	lin-goo	'oh ! linga'
cvc cv̄c	kam-maar	'irritation'
cv̄ cv	too-ḍe	'castor'
cv̄cv̄	vaa-yoo	'can you come'
cv̄ cv̄c	kuu-ḍaal	'a type of mushroom'
cv̄c cv	tuuk-ku	'carry'
cvv cv	lau-ḍa	'who is given to frequent retorting'
ccvc cv	gvuṇ-ḍe	'elder of the village
ccv̄ cv	kvaa-lu	'name of a country musical instrument resembles flute'

2.8.6. Trisyllabic Words

v cv cv	a-lu-ge	'night'
v cv̄ cv	a-Raa-ḷu	'castor plant'
v̄ cv cv	aa-va-ṇi	'name of a month'
v cv cvc	o-du-kum	'useful'

cv-	taa-va-re	'lotus'
cc$\bar{v}$-	svaa-mi	'brahmin'

Close Syllable

vc-	äj-je	'track'
$\bar{v}$c-	i:n-ge	'here'
cvc-	tuḷ-ḷi	'dry twig'
c$\bar{v}$c-	tuuk-ku	'carry'
cvcc-	salp-pu	'confuse'
ccvc-	gvuṇ-ḍu-ga	'elders of the village'

2.8.2. Medial Syllable

There are five medial syllable types. Among them two are open in nature and three close syllables. They are, -cv-, -c$\bar{v}$- and -cvc-, c$\bar{v}$c-, -ccvc- respectively.

Open Syllable

-cv-	paal-ka-rä	'milkman'
-c$\bar{v}$-	daR-buu-su-ṇi	'watermelon'

Close Syllable

-cvc-	me-rud-du	'medicine'
-c$\bar{v}$c-	äg-gäär-su	'seasoning in oil'
-ccvc-	uu-ru-gvuṇ-ḍe	'leader'

2.8.3. Final Syllable

There are five final syllable types identified. They are, -cv-, -c$\bar{v}$, -ccv, -cvc and -c$\bar{v}$c. In that, three are open syllables and two are close syllables.

Open Syllable

-cv	ki-Rub-ba	'cheeta'
-c$\bar{v}$	vaa-yoo	'can you come'
-ccv	tam-bḷu	'Tamil'

Close Syllable

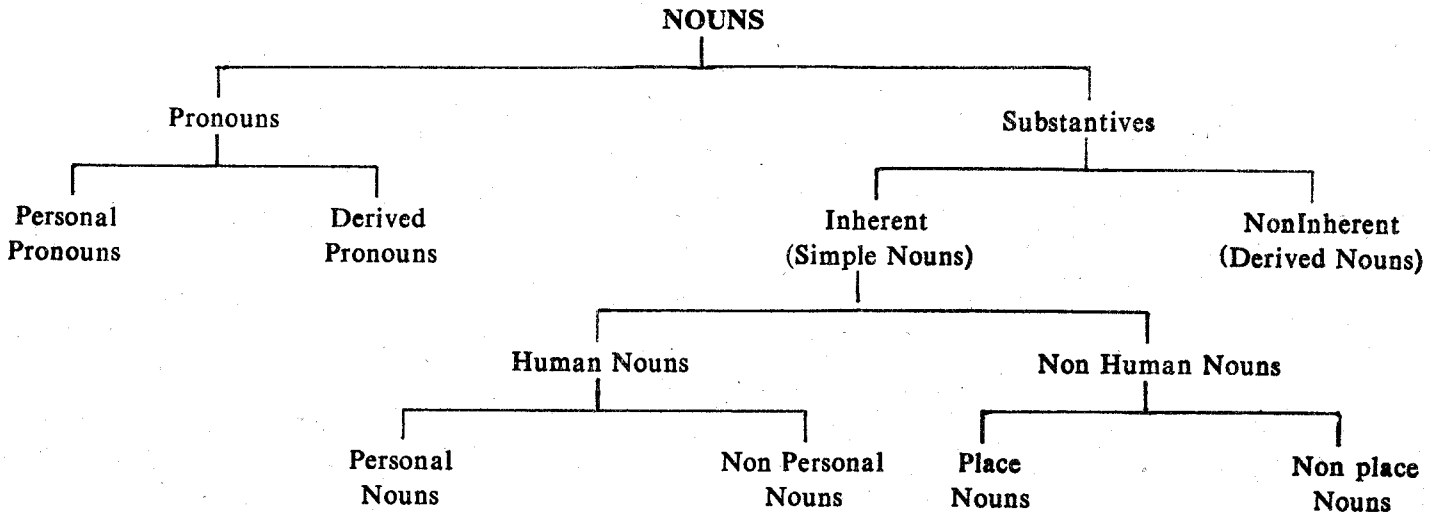
-cvc-	ta-kar	'tin'
-c$\bar{v}$c	piḷ-ḷi-ma:n	'spotted deer'

2.8.7. Tetrasyllabic Words

v cv cv cv	a-nu-ba-va	'experience'
v cv cṽ cv	a-ra-nee-si	'pineapple'
v cv cv cv	ii-ru-go-li	'kind of comb to pick lice'
ṽ cv cv cv	oo-ḍu-kuu-re	'tile house'
ṽ cv cṽc cv	a-Raa-ḷeṇ-ṇe	'castor oil'
v cṽ cvc cv	uu-du-bat-ti	'incense stick'
v cvc cv cv	u-Rum-me-le	'turban'
v cṽc cv cv	e-rääk-ke-le	'leaf of calotropis'
v cvc cṽc cv	e-lek-kaam-bu	'stalk of a leaf'
ṽ cvc cṽ cv	aa-ḷep-paa-ru	'see the person'
vc cv cv cv	um-mi-ke-ri	'husk black'
vc vc cṽ cv	ir-ud-daa-mu	'even then'
vc cv cv cṽc	up-pi-na-kaay	'pickle'
vc cv cvc cv	in-na-giṭ-ṭa	'till now'
vcc cv cṽ cv	ayt-ta-vaa-ra	'sunday'
cv cv cv cv	sa-ra-ma-ṇi	'coconut scraper'
cv cv cṽ cv	te-le-kaa-ṇi	'pillow'
cṽ cv cv cv	kaa-ra-me-ḍe	'name of a month'
cṽ cv cṽ cv	bii-ga-kaa-yi	'lock'
cv cv cvc cv	do-re-cen-ni	'European lady'
cv cv cṽc cv	pe-ru-baam-bu	'python'
cṽ cv cvc cv	kaa-na-vil-lu	'rainbow'
cṽ cv cṽc cv	naa-ga-paam-bu	'cobra'
cṽ cṽ cvc cv	puu-jää-ris-si	'woman priest of a family'
cv cvc cv cv	da-rid-di-ra	'poverty'
cv cvc cv cṽ	ve-gut-tu-puu	'intestinal worm'
cv cvc cṽ cv	va-rum-baa-ḍu	'income'
cv cṽc cv cv	ni-laak-ke-ri	'coal'
cv cvc cvc cv	na-gal-nun-gi	'chameleon'
cv cṽc cṽc cv	va-Raaḷ-muun-ga	'dead bamboo'
cṽ cvc cvc cv	koo-yip-paṇ-ṇe	'poultry farm'
cvc cv cv cv	sem-ba-la-ka	'sitting cross legged'
cvc cv cṽ cv	guṇ-ḍi-kaa-yi	'heart'
cvc cṽ cv cv	daR-buu-sa-ṇi	'water melon'
cṽc cv cv cv	kaap-pi-ve-de	'coffee nut'
cṽc cv cṽ cv	taaṇ-ḍa-vaa-ḷa	'iron rail'
cṽc cṽ cv cv	keen-Roo-ḍu-du	'running detached'
cvc cv cvc cv	veṭ-ṭa-kan-ga	'menstrual discharge

v cv c̄vc	ë-ḷa-niir	'tender coconut'
v cvc cv	ë-Rum-bu	'ant'
v̄ cvc cv	oo-Rak-ka	'tomorrow'
v̄ cvc cv	ee-maat-tu	'deceive'
vc cv cv	Ib-be-ni	'dew'
vc cv c̄v	aṭ-ṭe-puu	'earth worm'
vc c̄v cv	ay-nuu-Ru	'five hundred'
	am-maa-se	'new moon day'
v̄c c̄v cv	ëë̄ḷ-nuu-Ru	'seven hundred'
vc cvc cv	ëḷ-ḷeṇ-ṇe	'gingili oil'
vc c̄vc cv	en-naak-ku	'what for'
vc c̄vc cvc	uḷ-ḷaan-gay	'palm'
cv cvc cv	pi-ṇuk-ke	'dung of sheep'
cv c̄vc cv	ko-ḷaak-ku	'hoof'
c̄v cvc cv	naa-lan-ge	'tongue'
c̄v c̄vc cv	saa-raan-gu	'spotted deer'
cv cv cv	te-ga-na	'coconut'
cv cv c̄v	po-du-vaa	'generally'
cv c̄v cv	na-gaa-lu	'shade'
c̄v cv cv	taa-va-re	'lotus'
c̄v cv c̄v	noo-ne-puu	'earth worm'
c̄v c̄v cv	baa-gaa-ḷi	'partner'
cvc cv cv	tup-pu-ḍu	'feather'
cvc cv c̄v	paṭ-ṭu-puu	'silk worm'
cvc c̄v cv	sim-maa-ḍu	'load pad for the head'
c̄vc cv cv	kaat-ti-ge	'name of the month'
c̄vc cv c̄v	peek-ka-poo	'ease oneself
c̄vc c̄v cv	kaal-Raa-vu	'cholera'
cvc cvc cv	paR-san-ga	'story'
cvc c̄vc cv	viṇ-ṇaap-pu	'request'
cvc ccvc cv	kün-druk-kä	'scorpion'
cvcc cv cv	kaRp-pu-Ra	'camphor'
c̄vc cvc cv	muuk-kut-ti	'nose ornament'
cv cvc c̄vc	ku-las-taar	'people from the same kula'
cv c̄vc cvc	po-Raan-gay	'ventral side of the hand'
cvc cv c̄vc	piḷ-ḷi-maan	'spotted deer'
cvc c̄v cvc	muṭ-ṭaa-ḷam	fool'
c̄vc c̄vc cv	maar-gaa-ḷi	'name of the month'
c̄vc c̄vc c̄vc	naat-taan-gaay	'kind of citrus'
ccvc cv cv	gvuṇ-ḍu-ga	'elders of the village'

CLASSIFICATION OF NOUNS



cvc cv cv̄c cv	poṇ-ḍi-yooṭ-ṭe	'vagina'
cv̄c cv cv̄c cv	suur-ya-gaan-di	'sun flower'
cvc cvc cv cv	moṭ-ṭet-te-le	'bald head'
cvc cvc cv̄ cv	nel-lik-kaa-yi	'goosberry'
cvc cv̄c cv̄ cv	koṇ-ḍaak-kuu-nu	'mushroom'
cvc cv̄c cvc cv	toṭ-ṭaak-kun-ni	'spider'
cv̄c cv̄c cv̄ cv	naat-taan-gaa-lu	'nursery of plants'

2.8.8. Pentasyllabic Words

vc cv cv cvc cv	un-ji-ke-ḍen-je	'wasp'
v cv cv cv cv	a-Ri-vu-ka-rä	'wise man'
v̄ cv cv̄c cv̄ cv	aa-ḍu-meek-kaa-ḷu	'shepeard man'
vc cv̄ cvc cv̄ cv	oṇ-ṇee-muk-kaa-lu	'one and there quarter'
cv cv cv cv cv	bi-li-ya-vü-yi	'wide path'
cv cv cv cv̄ cv	ka-ṇi-ya-Raa-lu	'light wood tree' (Brythrina Indica)
cv̄ cv cv cv cv	kaa-ra-ṇa-ma-ra	'curry leaf tree'
cv̄ cv cv cv̄ cv	paa-ga-ra-kaa-yi	'bitter gourd'
cv̄ cv̄ cv cv̄ cv	vee-saa-ke-kaa-la'	'summer'
cv cv cv cvc cv	ka-ṇa-vu-pil-lu	'a kind of wild grass'
cv cv̄ cv cvc cv	ta-Raa-Ku-paṇ-ṇi	'bandicoot'
cv cv cvc cv cv	ko-ḍu-mek-ka-rä	'cruel man'
cv cv cvc cv̄ cv	va-da-nak-kaa-yi	'brinjal'
cv cvc cv cv̄ cv	su-vut-te-kaa-yi	'cucumber'
cv cv cv̄c cvc cv	ko-ḍu-vaak-kat-ti'	'large sickle'
cv cvc cv̄ cv̄c cv	pe-ron-goo-laaṭ-ṭa'	'deity dance'
cvc cv cv cv cv	kem-pu-be-ḷu-vu	'mensus'
cvc cv cv cv̄ cv	kat-ti-ri-koo-lu	'scissors'
cvc cv̄ cv̄ cv cv	mun-daa-ḍaa-va-du	'first'
cvc cv cv cvc cv	tum-bu-sa-kay-yi	trunk of an elephant'

2.8.9. Hexasyllabic Words

v cv cv cv̄ cv cv	i-ru-va-daa-yi-ra	'twenty thousand'
v cvc cv cv cvc cv	u-ḷun-du-pa-rup-pu	'bengal gram'
cv cv cv cvc cv cv	ti-ru-gu-mal-li-ge	'sun flower'
cvc cv cv cv̄ cv cv	mup-pa-du saa-vi-ra	'thirty thousand'

Nouns* are those which take or are capable of taking case suffixes.

The noun stems of Urali are broadly classified into two groups. They are, (i) Pronouns and (ii) Inherent or simple Nouns (3.2.).

3.1. Pronouns

The pronouns of Urali can be classified into two main classes viz, *personal pronouns* and *derived pronouns*. Among them, the former distinguishes only the number whereas the latter distinguishes both gender and number.

3.1.1. Personal Pronouns

The three types of personal pronouns are first, second and tnird person. As indicated earlier, the personal pronouns indicate only number distinction and they are common both to masculine and feminine. The oblique forms of the personal pronouns are formed by the shortening of the long vowel found in the nominative form. Inclusive and exclusive forms are distinctly maintained in the first person plural pronouns. Following are the seven personal pronouns identified in Urali.

i)	First person singular	na:nu
ii)	First person plural	na:mu (Incl.)
iii)	First person plural	name (Excl.)
iv)	Second person singular	ni:nu/ni:
v)	Second person plural	ni:mu
vi)	Third person singular	ta:nu
vii)	Third person plural	ta:mu

3.1.1.1. First Person

{na: -}

∝ na: -, ∝ na-

3.1.1.1.1. ∝ na :- occurs before the plural marker -m (3.5.2.1.1.), the interrogative marker -a: when not followed by the case marker ; and the first person singular nominative (3.5.1.1.).

na:-m (5.19)	>	na:mu	'we' (Incl.)
na:-m-e	>	na:me	'we' (Excl.)
na:-m-a:	>	na:ma:	'are we ?'
na:-n-a:	>	na:na:	'am I ?'
na:-n (5.19)	>	na:nu	'I'

*All the cited utterances are given in phonemic form. Specific mention is made if otherwise presented. Thus, phonetic utterances are always given within braces. The utterances in phonemic form are not marked in any manner.

3.1.1.1.2. ∝ na- occurs elsewhere.

na-n-a (5.18)	>	nanna	'me'
na-n-kku (5.19)	>	nanukku	'to me'
na-n-an-dara	>	nanandara	'by me'
na-n-o:ṭṭukku (5.18)	>	nanno:ṭṭukku	'with me'
na-m-an-dara	>	namandara	'by us'

3.1.1.2. Second Person

{ni: -}
∝ ni: -, ∝ ni-

3.1.1.2.1. ∝ ni: - occurs before the singular marker -n and ϕ (3.5.1.1.2.) and the plural marker -m (3.5.2.1.1.) when not followed by case markers.

ni :-n (5.19)	>	ni:nu	'you' (sg.)
ni :-m (5.19)	>	ni:mu	'you' (pl.)
ni:-m-a:	>	ni:ma:	'are you ?' (pl.)
ni:-ϕ	>	ni:	'you' (sg.)

3.1.1.2.2. ∝ ni- occurs elsewhere

ni-n-a (5.18)	>	ninna	'you' (Acc.)
ni-n-kku (5.19)	>	ninukku	'to you' (sg.)
ni-m-a (5.18)	>	nimma	'by you' (pl.)
ni-m-kku (5.19)	>	nimukku	'to you' (pl.)
ni-m-an-dara	>	nimandara	'by you' (pl.)
ni-ϕ-a (5.17)	>	niya	'you' (sg.)

3.1.1.3. Third Person

{ta: -}
∝ ta: -, ∝ ta-

3.1.1.3.1. ∝ ta: - occurs before the singular marker -n (3.5.1.1.) and the plural marker -m (3.5.2.1.1.) when not followed by the case marker.

ta:-n (5.19)	>	ta:nu	'one self'
ta:-m (5.19)	>	ta:mu	'themselves'

3.1.1.3.2. ∝ ta- occurs elsewhere.

ta-n-e (5.18)	>	tanne	'one self' (Acc.)
ta-n-kku (5.19)	>	tanukku	'to one self' (Dat.)
ta-n-an-dara	>	tanandara	'by one self' (Inst.)

ta-n-o:ṭṭukku (5.18)	>	tanno:ṭṭukku	'with one self' (Soc.)
ta-m-a (5.18)	>	tamma	'by themselves' (Gen.)
ta-m-kku (5.19)	>	tamukku	'to themselves' (Dat.)
ta-m-o:ṭṭukku (5.18)	>	tammo:ṭṭukku	'with themselves' (Soc.)
ta-m-an-dara	>	tamandara	'by themselves' (Inst.)

3.1.2. Derived Pronouns

Both demonstrative and interrogative pronouns are classified under derived pronouns. These pronouns show gender-number distinctions.

3.1.2.1. Demonstrative Pronouns

3.1.2.1.1. Remote Demonstrative Pronouns

{av-}
∝ av-, ∝ a-, ∝ am-

3.1.2.1.1.1. ∝ av- occurs before the gender-number markers -an (3.6.1.1.), -aḷ (3.6.2.1.) and -ar (3.5.2.1.2.)

av-an (5.22)	>	avä	'that man'
av-aḷ (5.23)	>	ava	'that woman'
av-ar (5.19)	>	avaru	'they'

3.1.2.1.1.2. ∝ a- occurs before the neuter singular -d (3.6.3.1.) and plural -vei (3.6.4.1.)

a-d (5.19)	>	adu	'that'
a-vei	>	avei	'those'

3.1.2.1.1.3. ∝ am- occurs elsewhere.

am-ma	>	amma	'that boy'

3.1.2.1.2. Proximate Demonstrative Pronouns

{iv-}
∝ iv-, ∝ i-, ∝ im-

3.1.2.1.2.1. ∝ iv- occurs before the gender-number markers -an (3.6.1.1.), aḷ (3.6.2.1.) and -ar (3.5.2.1.2.)

iv-an (5.22)	>	ivä	'this man'
iv-aḷ (5.23)	>	iva	'this woman'
iv-ar (5.19)	>	ivaru	'they'

3.1.2.1.2.2. ∝ -i occurs before the neuter singular -d (3.6.3.1.) and the neuter plural -vei (3.6.4.1.)

i-d (5.19)	>	idu	'this'
i-vei	>	ivei	'these'

3.1.2.1.2.3. ∝ in- occurs before the masculine singular -ma (3.6.1.3.)

im-ma	>	imma	'this boy'.

3.1.2.2. Interrogative Pronouns

{ev-}
∝ ev-, ∝ e-, ∝ em-, ∝ ä:-

3.1.2.2.1. ∝ ev- occurs before the gender-number makers -an (3.6.1.1.), -aḷ (3.6.2.1.) and -ar (3.5.2.1.2.)

ev-an (5.22)	>	evä	'which man'
ev-aḷ (5.23)	>	eva	'which woman'
ev-ar (5.19)	>	evaru	'which people'

3.1.2.2.2. ∝ e- occurs before the neuter singular -d (3.6.3.1.) and the neuter plural -vei (3.6.4.1.)

e-d (5.19)	>	edu	'which' (Sg.)
e-vei	>	evei	'which' (Pl.)

3.1.2.2.3. ∝ em- occurs before the masculine singular suffix -ma (3.6.1.3.)

em-ma	>	emma	'which boy'

3.1.2.2.4. ∝ ä:- occurs before the human plural marker -r (3.5.2.1.3.)

ä:-r (5.19)	>	ä:ru	'who'

3.1.2.3. Universal Pronoun

Universal pronoun consists of three morphemes namely interrogative pronoun ä:r- or ed-, gender-number suffix and the clitic -anam

ä:-r-anam (5.19)	>	ä:ranamu	'anybody'
e-d-anam (5.19)	>	edanamu	'anything'

3.2. Substantives

Substantives are further divided into two groups namely i) *Simple Nouns* which are inherent and do not take gender and number suffixes in the singular and ii) *Derived Nouns* which are non inherent stems and can take gender and number suffixes.

i) Simple or the Inherent Nouns are further classified into *Human Nouns* and *Nonhuman Nouns*. Among Human Nouns, both *Personal* and the *Nonpersonal* nouns are included and the Nonhuman Nouns include *Place Nouns* and *Nonplace Nouns*.

ii) Derived or the Noninherent Noun stems of Urali are further classified into nine types on the basis of the gender and number suffixes they take.

3.2.1. Simple Nouns (Inherent nouns)

3.2.1.1. Human Nouns

The two subdivisions among the human nouns are *Personal Nouns* and *Nonpersonal Nouns*.

3.2.1.1.1. Personal Nouns

Masculine

i:rä	'Iran'
ba:lä	'Balan'
bo:ḷä	'Bolan'
dësä	'Desan'
kuḷḷä	'Kullan'
künjä	'Kunjan'
guṇḍä	'Gundan'
jeḍiyä	'Jediyan'
sokkä	'Sokkan'
masaṇä	'Masanan'
nancä	'Nancan'
lingä	'Lingan'
lasmä	'Lashman'
re:sä	'Resan'

Feminine

pa:Rvadi	'Parvathi'
päli	'Pali'
bo:ḷi	'Boli'
dësi	'Desi'
künji	'Kunji'
sokki	'Sokki'
märi	'Mari'
lasmi	'Lakshmi'
re:si	'Resi'
rangi	'Rangi'
ra:mi	'Rami'

3.2.1.1.2. Nonpersonal Nouns

Nouns which take the common plural marker *-a:r* (3.5.2.2.1) are classified under this.

aṇṇä	'elder brother'
ba:ve	'younger sister-in-law'

kuruḍi	'blind woman'
tanga	'younger sister'

3.2.1.2. Nonhuman Nouns

Nonhuman nouns are further subdivided into place nouns and nonplace nuuns.

3.2.1.2.1 Place Nouns

iṭRe
ossur
bijilaṭṭi
taḍisila:ṭṭi
talemale
doḍpura
ko:ḍipura
ko:ṭṭa:ḍe
gadde
ga:ḷidimba
ge:rmaḷam
sükkaḷḷi
ma:vunatta

3.2.1.2.2. Nonplace Nouns

These are the nouns which take the common plural marker *-ga* (3.5.2.2.2)

ele	'leaf'
ëḷe	'cave'
ëRumbu	'ant'
aṭṭaṇe	'herd'
ankiḍi	'shop'
paṭṭi	'cattle shed'
palli	'lizard'
pa:Ru	'eagle'
poṭṭu	'chalf'
dammu	'boiler'
daṇḍe	'hollow anklet which will not make noise'
dumbi	'dragon fly'
goddi	'calotis'

3.3.1.4 Stems of type four take -an (3.6.1.1) as the masculine singular suffix and -i (3.6.2.6) as the feminine singular suffix.

eg)	kuruḍ-	'blind'
	kuṭṭ-	'lame'
	ciguḍ-	'deaf'
	kivuḍ	
	vaRäḍ-	'barren'
	goḍḍ-	'lustful'
	orutt-	'single'
	ko:tt-	'kotha tribe'
	mudukk-	'old'

3.3.1.5 Stems belonging to type five take masculine singular marker -an (3.6.1.1) and the feminine singular marker -ti (3.6.2.7).

eg)	iruḷ-	'Irula tribe'

3.3.1.6 Stems of type six has masculine singular suffix ϕ (3.6.1.2) and feminine singular suffix (3.6.2.4) -tti and -cenni which are in free variation.

eg)	dore-	'English'

3.3.1.7 Stems of type seven has masculine singular suffix ϕ (3.6.1.2) and the feminine singular suffix -cci (3.6.2.5)

eg)	u:ra:ḷi-	'Urali tribe'
	komuṭṭi-	'Chetti caste'
	cakkili-	'Scavenger caste'

3.3.1.8 Stems belonging to the eighth type take the masculine singular marker -ma (3.6.1.3) and with no corresponding feminine suffix

eg)	im-	'this'
	am-	'that'
	em-	'which'

3.3.1.9 Stems of type nine take neuter singular suffix -d (3.6.3.1) and neuter plural suffix -vei (3.6.4.1)

eg)	a-	'that'
	i-	'this'
	e-	'which'

3.4 Position Class

	3.5	Number	3.7 Inflectional	3.8	Cases
	3.5.1	Singular	Increment	3.8.1	Accusative
	3.5.2	Plural		3.8.2	Instrumental
S	3.6	Gender Number		3.8.3	Sociative
T	3.6.1	Masculine Singular		3.8.4	Dative
E	3.6.2	Feminine Singular		3.8.5	Ablative
M	3.6.3	Neuter Singular		3.8.6	Genitive
	3.6.4	Neuter Plural		3.8.7	Locative
				3.8.8	Purposive
				3.8.9	Vocative

3.5. Number

Pronouns

	Primary	*Oblique*
I	na:-	na-
II	ni:-	ni-
III	ta:-	ta-

In Urali, the first, second and reflexive pronouns take number suffixes. Number suffixes are added to the oblique bases as well as to the primary forms of these pronouns.

3.5.1. Singular

St.—{-n}

$\propto$ -n, $\propto \phi$

3.5.1.1. $\propto$ -n occurs after the oblique bases such as na-, ni- and ta- and also the first person primary stem na:-, the reflexive pronoun ta:- and the second person, ni:-

na-n-a (5.18)	>	nanna	'me'
na-n-kku (5.19)	>	nanukku	'to me' (Sg.)
na-n-o:ṭṭukku (5.18)	>	nanno:ṭṭukku	'with me'
ni-n-e (5.18)	>	ninne	'you' (Sg.)
ta-n-e (5.18)	>	tanne	'oneself' (Acc.)
ta-n-kku (5.19)	>	tanukku	'to oneself'
ta-n-an-dara	>	tanandara	'by oneself'
ta-n-o:ṭṭukku (5.18)	>	tanno:ṭṭukku	'with oneself'
-n (5.19)	>	na:nu	'I'
-n (5.19)	>	ta:nu	'oneself'
:-n	>	ni:nu	'you' (Sg.)

3.5.1.2. ∝ -ϕ occurs after ni:- and also after the oblique base ni- when followed by genitive marker -a (3.8.1.6)

ni:-ϕ	>	ni:	'you' (Sg.)
ni-ϕ-a (5.17)	>	niya	'your' (Sg.)

3.5.2. Plural

Two classes are identified among the plurals. They are human plural and common plural. The markers identified are -m, -ar and -r for the human plural and -ga and -a:r for the common plural.

3.5.2.1. Human Plural

{-m}

∝ -m, ∝ -ar, ∝ -r

3.5.2.1.1. ∝ -m- occurs with the oblique bases na-, ni- and ta-, the first person primary stem na:-, second person ni:- and the reflexive pronoun ta:-

na-m-kku (5.19)	>	namukku	'to us'
na-m-a (5.18)	>	namma	'our'
na-m-an-dara	>	namandara	'by us'
na-m-o:ṭṭukku (5.18)	>	nammo:ṭṭukku	'with us'
ni-m-a (5.18)	>	nimma	'you'
ni-m-kku (5.19)	>	nimukku	'to you' (pl.)
ni-m-an-dara	>	nimandara	'by you' (pl.)
ni-m-o:ṭṭukku (5.18)	>	nimmoṭṭukku	'with you' (pl.)
ta-m-a (5.18)	>	tamma	'themselves'
ta-m-kku (5.19)	>	tamukku	'to themselves'
ta-m-an-dara	>	tamandara	'by themselves'
ta-m-o:ṭṭukku (5.18)	>	tammo:ṭṭukku	'with themselves'
na:-m (5.19)	>	na:mu	'we'
na:-m-a:	>	na:ma:	'are we ?'
ni:-m (5.19)	>	ni:mu	'you' (pl.)
ta:-m (5.19)	>	ta:mu	'themselves'

3.5.2.1.2 ∝ -ar occurs with the stems av- (3.1.2.1.1.1) iv- (3.1.2.1.2.1.) and ev- (3.1.2.2.1.)

av-ar (5.19)	>	avaru	'they' (remote)
iv-ar (5.19)	>	ivaru	'they' (proximate)
ev-ar (5.19)	>	evaru	'who'

3.5.2.1.3 ∝ -r occurs with the interrogative pronoun ä:- (3.1.2.2.4)

ä:-r (5.19)	>	ä:ru	'who'

3.6.1.2 ∝ -ϕ occurs after the noun stems of VI and VII (3.3.1.6,7)

dore-ϕ	>	dore	'English man'
u:ra:ḷi-ϕ	>	u:ra:ḷi	'Urali man'
komuṭṭi-ϕ	>	komuṭṭi	'Chettiar man'
chakkili-ϕ	>	chakkili	'Scavenger man'

3.6.1.3. ∝ -ma occurs after the noun stems of type VIII (3.3.1.8)

im-ma	>	imma	'this boy'
am-ma	>	amma	'that boy'
em-ma	>	emma	'which boy'

3.6.2. Feminine Singular

{-aḷ}
∝ -aḷ, ∝ -a:tti, ∝ -itti, ∝ -tti, ∪ -cenni, ∝ -cci, ∝ -i, ∝ -ti

3.6.2.1. ∝ -aḷ occurs after the noun stems of type I (3.3.1.1)

iv-aḷ (5.23)	>	iva	'this woman' (proximate)
av-aḷ (5.23)	>	ava	'that woman' (remote)
ev-aḷ (5.23)	>	eva	'which woman'

3.6.2.2. ∝ -a:tti occurs after the noun stems of type II (3.3.1.2)

ca:ṇ-a:tti	>	ca:ṇa:tti	'woman who sharpen the knife'

3.6.2.3. ∝ -itti occurs after the noun stems of type III (3.3.1.3)

na:suv-itti	>	na:suvitti	'barber woman'
vaṇṇ-itti	>	vaṇṇitti	'washer woman'
kumbar-itti	>	kumbaritti	'potter woman'
tulukk-itti	>	tulukkitti	'Muslim woman'
pa:pp-itti	>	pa:ppitti	'brahmin woman'

3.6.2.4. ∝ -tti ∪ -cenni occurs after the noun stems of type VI (3.3.1.6)

dore-tti	>	doretti	'English lady'
dore-cenni	>	dorecenni	'English lady'

3.6.2.5. ∝ -cci occurs after the noun stems of type VII (3.3.1.7)

u:ra:ḷi-cci	>	u:ra:ḷicci	'Urali woman'
komuṭṭi-cci	>	komuṭṭi-cci	'Chettiar woman'
cakkili-cci	>	cakkilicci	'Scavenger woman'

3.6.2.6. ∝ -i occurs after the noun stems of type IV (3.3.1.4) and also after the derivative suffix -kar- (3.9)

kuṭṭ-i	>	kuṭṭi	'lame woman'
ciguḍ-i	>	ciguḍi	'deaf woman'
kivuḍ-i	>	kivuḍi	
vaRäḍ-i	>	vaRäḍi	'barren woman'
orutt-i	>	orutti	'one woman'
dana-kar-i	>	danakari	'woman who owns more cattle'

3.6.2.7. ∝ -ti occurs after the noun stems of type V (3.3.1.5)

iruḷ-ti (5.5.6)	>	iruṭṭi	'irula woman'

3.6.3. Neuter Singular

Number among the neuter is noticed in Urali.

— {-d}
∝ -d

3.6.3.1. ∝ -d occurs after the demonstrative bases a- (3.1.2.1.1.2), i- (3.1.2.1.2.2) and the interrogative base o- (3.1.2.2.2)

a-d (5.19)	>	adu	'that'
i-d (5.19)	>	idu	'this'
e-d (5.19)	>	edu	'which'

3.6.4. Neuter Plural

{-vei}
∝ -vei

3.6.4.1. ∝ -vei occurs after the demonstrative bases a- (3.1.2.1.1.2), i- (3.1.2.1.2.2) and the interrogative base e- (3.1.2.2.2)

a-vei	>	avei	'those'
i-vei	>	ivei	'these'
e-vei	>	evei	'which'

3.7. Inflectional Increment

In certain nouns of Urali, the nominative form is different from that of the oblique base which takes the case suffixes and it is called the inflectional base. Inflectional increments are those suffixes which help in forming the inflectional base. Following are the inflectional increments noticed in Urali.

St. — {-tt-}
∝ -tt-, ∝ -an-, ∝ -n-

3.7.1. ∝ -tt- occurs as an infix after the nouns ending in vowel -a while taking the case suffixes such as -i (Loc.) -iruddu (Abl.), -e (Acc.), -i (Inst.) and -o:ḍe (Soc.). Also, it occurs with the proper nouns while taking the locative case suffix -i.

to:ṭṭa-tt-i (5.11)	>	toṭṭa:tti	'garden' (Loc.)
to:ṭṭa-tt-iruddu (5.11)	>	to:ṭṭa:ttiruddu	'garden' (Abl.)
to:ṭṭa-tt-e (5.11)	>	to:ṭṭa:tte	'garden' (Acc.)
to:ṭṭa-tt-i (5.11)	>	to:ṭṭa:tti	'garden' (Inst.)
to:ṭṭa-tt-o:ḍe (5.11)	>	to:ṭṭa:tto:de	'garden' (Soc.)
mu:nga-tt-e (5.11)	>	mu:nga:tte	'bamboo' (Acc.)
mu:nga-tt-iruddu (5.11)	>	mu:nga:ttiruddu	'bamboo' (Abl.)
mu:nga-tt-i (5.11)	>	mu:nga:tti	'bamboo' (Inst.)
mu:nga-tt-o:ḍe (5.11)	>	mu:nga:ttoḍe	'bamboo' (Soc.)
re:san-tt-i (5.22)	>	re:sätti	'Resan' (Loc.)
re:san-tt-iruddu (5.22)	>	resättiruddu	'Resan' (Abl.)
re:san-tte (5.22)	>	re:sätte	'Resan' (Acc.)
rangi-tt-i	>	rangitti	'Rangi' (Loc.)
masaṇä-tt-i	>	masaṇätti	'burial ground' (Loc.)
masaṇä-tt-iruddu	>	masaṇättiruddu	'burial ground' (Abl.)
masaṇä-tt-e	>	masaṇä'te	'burial ground' (Acc.)
masaṇä-tt-i	>	masaṇätti	'burial ground' (Inst.)
masaṇä-tt-o:ḍe	>	masaṇätto:ḍe	'burial ground' (Soc.)

3.7.2. ∝ -an- occurs after the oblique bases of the first and second person singular and plural pronouns as well as the neuter singular pronoun when followed by the instrumental case suffix -dara,

na-n-an-dara	>	nanandara	'I' (Inst.)
ni-n-an-dara	>	ninandara	'you' (Sg.) (Inst.)
i-d-an-dara	>	idandara	'this' (Inst.)
a-d-an-dara	>	adandara	'that' (Inst.)
e-d-an-dara	>	edandara	'which' (Inst.)

3.7.3 ∝ -n- occurs elsewhere.

avan-n-dara (5.22)	>	avändara	'he'. (Inst.)
lingan-n-dara (5.22)	>	lingändara	'Lingan' (Inst.)
päli-n-dara	>	pälindara	'Pali' (Inst.)
goḍḍi-n-dara	>	goḍḍindara	'lustful woman' (Inst.)
puli-n-dara	>	pulindara	'tigar' (Inst.)

äRe-ne	'rock' (Acc.)
o:ṭṭe-ne	'hole' (Acc.)
o:le-ne	'palm leaf' (Acc.)
piḷḷe-ne	'child' (Acc.)
këḷe.ne	'weed' (Acc.)
katte-ne	'donkey' (Acc.)
kone-ne	'tip' (Acc.)
mä:le-ne	'garland' (Acc.)
mo:nde-ne	'face' (Acc.)
mä:-ne	'rain' (Acc.)
vä:-ne	'plantain' (Acc.)
si:vä-ne	'body' (Acc.)
ko:ṇä-ne	'male buffalo' (Acc.)

3.8.1.2 ~ -ye occurs after the -i ending stems.

u:si-ye	'needle' (Acc.)
puli-ye	'tiger' (Acc.)
taḍi-ye	'log' (Acc.)
kaṇṇi-ye	'rope' (Acc.)
kuḍumi-ye	'tuft of hair' (Acc.)
kuruvi-ye	'bird' (Acc.)
goḍḍi-ye	'lustful woman' (Acc.)
minnugu:si-ye	'glow worm' (Acc.)
mu:kkutti-ye	'nose ring' (Acc.)
nagalnungi-ye	'chameleon' (Acc.)
narsi-ye	'nurse' (Acc.)
näli-ye	'stream' (Acc.)
vë:ṭṭi-ye	'dothi' (Acc.)

3.8.1.3 ~ -e occurs elsewhere.

avan-e	>	avane	'he' (Acc.)
o:ḍu-e	>	o:de	'tile' (Acc.)
ka:ḍu-e	>	ka:ḍe	'forest' (Acc.)
pu:-e (5.14)	>	pu:ve	'flower' (Acc.)
kattu-e (5.10)	>	katte	'neek' (Acc.)
kokku-e (5.10)	>	kokke	'beak of a bird' (Acc.)
ni:r-e	>	ni:re	'water' (Acc.)
geḍḍa-tt-e (5.11)	>	geḍḍa:tte	'jaw' (Acc.)

geṇṇu-e (5.10)	>	geṇṇe	'node' (Acc.)
gu:ḍa:ra-tt-e (5.11)	>	gu:ḍa:ra:tte	'tent' (Acc.)
mara-tt-e (5.11)	>	mara:tte	'tree' (Acc.)

i) na:nu nä:RRu a: **ve:lene** se:de.
'I did that work yesterday'

ii) rä:jä **si:mene** a:ḷugä.
'King is ruling the country'

iii) i: **ve:lene** ä:ru se:ga:ru ?
'who is doing this work ?'

iv) na:nu **kuruviye** kolluge.
'I am killing the bird'

v) o:Rakka **avane** re:sä lekkä.
'Tomorrow Resan will call him'

vi) avä **ka:ḍe** u:gä.
'He is ploughing the land'

vii) ava **ni:re** kela:kkina.
'She stirred the water'

3.8.2. Instrumental Case

Instrumental case has a total of four suffixes namely -dara, -kku ∞ -i, -li and -ili. The suffix -kku always occurs in free variation with the suffix -i. Nouns while taking the instrumental case suffix -kku, the final vowel of the noun gets lengthened and the case marker is added to that ; but while taking the case suffix -i, the noun stem is inflected to the inflectional increment -tt- before the case suffix is added,

It is observed that the suffixes -i, -li and -ili denote locative meaning also.

{-dara}
∝ -dara, ∼ -kku ∞ -i, ∼ -li, ∼ -ili

3.8.2.1. ∝ -dara occurs after the pronouns and the animate nouns.

na-n-an-dara	>	nanandara	'I' (Inst.)
avan-n-dara (5.22)	>	avändara	'he' (Inst.)
avaḷ-n-dara (5 3)	>	avandara	'she' (Inst.)
i-d-an-dara	>	idandara	'this' (Inst.)
a-d-an-dara	>	adandara	'that' (Inst.)
e-d-an-dara	>	edandara	'which' (Inst.)
lingan-n-dara (5.22)	>	lingändara	'Lingan' (Inst.)

päli-n-dara	>	pälindara	'Pali' (Inst.)
puli-n-dara	>	pulindara	'tiger' (Inst.)
goḍḍi-n-dara	>	goḍḍindara	'lustful woman' (Inst.)

3.8.2.2. ~ -kku ∞ -d occurs after the nouns ending in -a and it always freely varies with the marker -i.

pe:na-kku (5.11)	>	pe:na:kku	'pen' (Inst.)
pe:na:tt-i (5.11)	>	pe:na:tti	
paṇa-kku (5.11)	>	paṇa:kku	'money' (Inst.)
paṇa-tt-i (5.11)	>	paṇa:tti	
mara-kku (5.11)	>	**mara:kku**	'tree' (Inst.)
mara-tt-i (5.11)	>	mara:tti	
vira-kku (5.11)	>	vira:kku	finger 'Inst.)
vira-tt-i (5.11)	>	vira:tti	

3.8.2.3. ~ -li occurs after the nouns ending in -i, -e and ä:

taḍi-li	'log' (Inst.)
tele-li	'head' (Inst.)
vele-li	'net' (Inst.)
vä:-li	'plantain' (Inst.)

3.8.2.4. ~ -ili occurs elsewhere.

te:n-ils	'honey' (Inst.)
visil-ili	'sun' (Inst.)
va:l-ili	'tail' (Inst.)
va:y-ili	'mouth' (Inst.)

i) **nanandara** i: ve:lene se:ga:kku a:ga:le.
'I could not do this work'

ii) **nanandara** naḍakka:kku a:ga:le.
'I could not walk'

iii) **agvëndara** inRu ka:ḍukke po:ga:kku a:ga:le.
'mother could not go to the forest'

iv) a: **paṇa:kku** ku:re ma:ḍinä. 'With that money (he)
a: **paṇa:tti** ku:re ma:ḍinä. 'built that house'

v) **a: mara:kku** oru peṭṭi ma:ḍina. 'with that tree (she)
a: **ma:ra:tti** oru peṭṭi ma:ḍina. made a box'

ii) na:mu **Ra:mano:ṭṭukku** po:ne:mu.
'We went with Rama'

iii) na:mu **avaro:ṭṭukku** ka:ḍukke po:ge:mu.
'We are going to the forest with them'

iv) **avano:ṭṭukku** na:nu po:gé.
'I am going with him'

v) nammo:ṭṭukku na:yi varugadu.
'Dog is coming with us'

vi) avaru **nanno:ṭṭukku** ro:sa a:na:ru.
'He got angry with me'

vii) **katteyo:ḍe** na:yi varugadu.
'Dog is coming with the donkey'

viii) a:sanu:riliruddu avä nä:RRu **pillo:ḍe vandä.**
'Yesterday he came from Asanur with grass'

ix) So:Re **pa:Ro:ḍe** paRa:kkadu.
'Pigeon is flying with eagle'

3.8.4. Dative Case

The Dative case has two suffixes. They are -kku and -kke.

{-kku}
∝ -kku, ∝ -kke

3.8.4.1. ∝ -kku occurs with pronouns, proper nouns and with animate nouns.

na-n-kku (5.19)	>	nanukku	'I' (Dat.)
ni-n-kku (5.19)	>	ninukku	'you' (Sg.) (Dat.)
ni-m-kku (5.19)	>	nimukku	'you' (Pl.) (Dat.)
avar-kku (5.19)	>	avarukku	'they' (Dat.)
ta-n-kku (5.19)	>	tanukku	'oneself' (Dat.)
avan-kku (5.22)	>	avänkku	'he' (Dat.)
avaḷ-kku (5.23)	>	avakku	'she' (Dat.)
ra:man-kku (5.22)	>	ra:mäkku	'Raman' (Dat.)
dana-kku (5.11)	>	dana:kku	'Cattle' (Dat.)

3.8.4.2. ∝ -kke occurs elsewhere.

giḍa-kke (5.11)	>	giḍa:kke	'plant' (Dat.)
ka:ḍu-kke	>	ka:ḍukke	'forest' (Dat.)
dimba-kke (5.11)	>	dimba:kke	'Dimbam' (Dat.)
paḍulu-kke	>	paḍulukke	'door' (Dat.)

paḍa-kke (5.11)	>	paḍa:kke	'picture' (Dat.)
pa:la-kke (5.11)	>	pa:la:kke	'bridge' (Dat.)

i) **avarukku** ka:ḍu ba:ḷa ada.
'He has lots of lands'

ii) **nanukku** ka:ppi ve:ṇu.
'I want coffee'

iii) ade avä ä:**rukku** koḍukkä ?
'He is giving that to whom ?'

iv) eppu avä **ka:ḍukke** po:gä ?
'When he will go to the forest ?'

v) **i:giḍa:kke** na:nu ni:ru aṭṭuge.
'I am watering these plants'

vi) na:nu **satyamangala:kke** po:ga:kku puRa:ppaḍuge.
'I am starting to go to Satyamangalam'

vii) na:nu **dimba:kke** po:ga.
'I am going to Dimbam'

3.8.5. Ablative Case

-iruddu, -liruddu and -iliruddu are the three ablative case markers used in Urali. Ablative case markers in Urali are complex in nature. They are the combination of any one of the locative case suffixes -i, -li or -ili and also the verbal participle form of the verb -iru 'to be' (-irudd).

It is noticed that the sociative case suffix -o:ṭṭukku precedes the ablative suffix -iruddu when the subject is either a pronoun or a personal noun.

eg) na-n-o:ṭṭukku-iruddu (5,18, 10)	>	nanno:ṭṭukkiruddu	
re:san-o:ṭṭukku-iruddu (5.10)	>	re:sano:ṭṭukkiruddu	

{-iruddu}
∝ -iruddu, ∝ -liruddu, ∝ -iliruddu

3.8.5.1. ∝ -iruddu occurs after the personal pronouns, human nouns and the other nouns ending in -a

avaḷ-o:ṭṭukku-iruddu (5.10)	>	avaḷo:ṭṭukkiruddu	'from her'
päli-o:ṭṭukku-iruddu (5.17, 10)	>	päliyo:ṭṭukkiruddu	'from pali'
va:na-tt-iruddu (5.11)	>	va:na:ttiruddu	'from the sky'
to:ṭṭa-tt-iruddu (5.11)	>	to:ṭṭa:ttiruddu	'from the garden'

mara-tt-iruddu (5.11)	>	mara:ttiruddu	'from the tree'
koḷa-tt-iruddu (5.11)	>	koḷa:ttiruddu	'from the pond'
pa:la-tt-iruddu (5.11)	>	pa:la:ttiruddu	'from the bridge'

3.8.5.2. ∝ -liruddu occurs after the stems ending in -i, -e, -ä and -ä:

ba:vi-liruddu	>	ba:viliruddu	'from the well'
paḷḷi-liruddu	>	paḷḷiliruddu	'from the floor'
da:ḍi-liruddu	>	da:ḍiliruddu	'from the beard'
äjje-liruddu	>	äjjeliruddu	'from the track'
muṭṭä-liruddu	>	muṭṭäliruddu	'from the egg'
mä:-liruddu	>	mä:liruddu	'from the rain'

3.8.5.3. ∝ -iliruddu occurs elsewhere.

pammu-iliruddu (5.10)	>	pammiliruddu	'from the fruit'
pa:y-iliruddu	>	pa:yiliruddu	'from the mat'
key-iliruddu (5.18)	>	keyyiliruddu	'from the hand'
ra:vu-iliruddu (5.10)	>	ra:viliruddu	'from the morning
e:ḍu-iliruddu (5.10)	>	e:diliruddu	'from what'

i) **avaḷo:ṭṭukkiruddu** paṇa cikkina:le.
'Did not get money from her'

ii) ba:vi **pakka:ttiruddu** ko:yi po:gadu.
'Fowl goes from the side of the well'

iii) na:nu **mara:ttiruddu** kü:ga Ra:nguge.
'I am getting down from the tree'

iv) na:mu **veṭṭeliruddu** varuge:mu.
'We are coming from the open space'

v) na:mu ä:**neliruddu** kombu eḍutte:mu.
'We took tusk from the elephant'

vi) na:mu **keḍeliruddu** so:ppu va:ngine:mu.
'We bought soap from the shop'

vii) i: **ku:reliruddu** na:nu ka:ḍukke po:ge.
I am going to the forest from this house'

viii) avä ra:viliruddu co:Ru tingä.
'He is eating since morning'

ix) ra:mä ava **keyyiliruddu** paṇa va:nginä.
'Raman received money from her hand'

x) na:mu **ka:ḍiliruddu** varuge:mu,
'We are coming from the forest'

iv) idu **namma** paṇa.
'This is our money'

v) avä **nanna** ku:reli irukkä.
'He is in my house'

vi) adu ä:**ruttu** ku:re ?
adu a:ru ku:re ?. } 'whose house is that ?'

vii) na:nu i: **taḍittu** udda:tte la:kke.
na:nu i: **taḍi** udda:tte la:kke. } 'I am measuring the height of this log'

viii) i: **mara:ttu**-pammu.
i: **mara** pammu. } 'This tree's fruit'

ix) a: **mara:ttu** ka:yi.
a: **mara** ka:yi. } 'That tree's fruit (unripe)

x) adu **pammuttu** puḷi.
adu **pammu** puḷi. } 'That is fruit juice'

xi) idu **ra:mättu** peṇḍu.
idu **ra:mä** peṇḍu. } 'This is Rama's wife'

xii) idu **Künjättu** ku:re.
idu **Künjä** ku:re. } 'This is Kunja's house'

3.8.7 Locative Case

Locative case has five suffixes. They are, -i, -li, -ekke, -ili and -kke.

The noun stems which take -i as the locative case marker will have an inflectional increment -tt- (3.7.1) which will precede the case marker.

{-i}
∝ -i, ∼ -li, ∝ -ekke, ∼ ili ∝ -kke

3.8.7.1 ∝ -i occurs with all nouns ending in -a and with proper nouns.

va:na-tt-i (5.11)	>	va:na:tti	'sky' (Loc.)
pakka-tt-i (5.11)	>	pakka:tti	'side' (Loc.)
to:ṭṭa-tt-i (5.11)	>	to:ṭṭa:tti	'garden' (Loc.)
giḍa-tt-i (5.11)	>	giḍa:-tti	'plant' (Loc.)
mara-tt-i (5.11)	>	mara:tti	'tree' (Loc.)
koḷa-tt-i (5.11)	>	koḷa:tti	'pond' (Loc.)
re:san-tt-i (5.22)	>	re:sätti	'Resan' (Loc.)
masaṇan-tt-i (5.22)	>	masaṇätti	'Masanan' (Loc.)

mëri-tt-i	>	mëritti	'Meri' (Loc.)
dimba-tt-i (5.11)	>	dimba:tti	'Dimbam' (place name) (Loc.)

3.8.7.2 ∼-li occurs after the -i, -e, -ä and-ä: ending nouns.

ba:vi-li	>	ba:vili	'well' (Loc.)
paḷḷi-li	>	paḷḷili	'floor' (Loc.)
paṭṭi-li	>	paṭṭili	'cattle shed' (Loc.)
da:ḷi-li	>	da:ḷili	'tub' (Loc.)
da:ḍi-li	>	da:ḍili	'beard' (Loc.)
paRaseri-li	>	paRaserili	'outside' (Loc.)
ti:-li	>	ti:li	'fire' (Loc.)
poge-li	>	pogeli	'smoke' (Loc.)
ko:ṇä-li	>	ko:ṇäli	'he buffalo' (Loc.)
mä:-li	>	mä:li	'rain' (Loc.)

3.8.7.3 ∝ -ekke occurs only with personal pronoun stems.

na-n-ekke	>	nanekke	'I' (Loc.)
ni-n-ekke	>	ninekke	'you' (sg.) (Loc.)
ni-m-ekke	>	nimekke	'you' (pl.) (Loc.)
ta-m-ekke	>	tamekke	'oneself'
avan-ekke	>	avanekke	'he' (Loc.)

3.8.7.4 ∼-ili occurs elsewhere

u:r-ili	>	u:rili	'place' (Loc.)
pa:y-ili	>	pa:yili	'mat' (Loc.)
va:y-ili	>	va:yili	'mouth' (Loc.)
kay-ili (5.18)	>	kayyili	'hand' (Loc.)
ney-ili (5.18)	>	neyyili	'ghee' (Loc.)
Ra:ttil-ili	>	Ra:ttilili	'balance' (Loc.)
jena:lu-ili (5.10)	>	jena:lili	'window' (Loc.)
ka:ḍu-iḷi (5.10)	>	ka:ḍili	'forest' (Loc.)

3.8.7.5. ∝ -kke

The occurrence of the suffix -kke and its usage is a peculiar feature pertaining to Urali. This is also a locative suffix which always freely varies with all the nouns except the personal pronouns. When -kke is added to the nouns, it gives 'possessive' notion if the predicate of the sentence has no action verb, and the meaning 'toward' is conveyed if thc predicate of the sentence is an action verb.

Nouns which take -i as the locative suffix will not take the inflectional increment -tt- before -kke is added and the consonant ending nouns will have an 'u', a phonic vowel before the addition of -kke.

i) puḷḷe **mara:tti** ë:Rugadu. } 'Child is climbing the tree'
ii) puḷḷe **mara:kke** ë:Rugadu. }

iii) **giḍa:tti** pammu ada. } 'Fruit is there in the tree'
iv) **giḍa:kke** pammu ada. }

v) **giḍa:kke** ne:ra po:ge:mu.
'We are going towards the tree'

vi) **dimba:tti** re:sä irukkä.
'Resan is (there) in Dimbam'

vii) **paṭṭili** dana irukkadu.
'Cow is (there) in the cattle shed'

viii) **avarekke** pe:na ada.
'pen is with him'

ix) a: **paRa:ḍili** seḍulu vü:gadu. } 'Thunder is falling in that forest'
x) a: **paRa:ḍukke** seḍulu vü:**gadu.** }

xi) i: koRa:ngu **va:lili** pänRu irukkadu. } 'Whart is there in the tail of this monkey'
xii) i: koRa:ngu **va:lukke** pänRu irukkadu. }

xiii) **märittu** kayyili pammu irukkadu.
'Fruit is (there) in Mary's hand'

3.8.8 Purposive Case

The two purposive case suffixes present in Urali are -kku and -ka:kku

{-kku}
∝ -kku, ∝ -ka:kku

3.8.8.1 ∝ -kku occurs with all the nouns except verbal nouns.

paṇa-kku (5.11)	>	paṇa:kku	'money' (Purp.)
giḍa-kku (5.11)	>	giḍa:kku	'plant' (Purp.)
tele-kku	>	telekku	'head' (Purp.)
pa:lu-kku	>	pa:lukku	'milk' (Purp.)

∝ -ka:kku occurs elsewhere.

e:R-g-ϕ-ed-ka:kku (5.19)	>	e:Rugeduka:kku	'for climbing'
te:-k-ϕ-ed-ka:kku (5.19)	>	te:kkeduka:kku	'for rubbing'

sonda-kar-i	>	sondakari	'relative' (fem.)
dana-kar-an (5.22)	>	danakarä	'man who owns more cattle'
dana-kar-i	>	danakari	'woman who owns more cattle'
u:r-kar-an (5.22)	>	u:rkarä	'village man
u:r-kar-i	>	u:rkari	'village woman'
ro:sa-kar-an (5.22)	>	ro:sakarä	'angry man'
ro:sa-kar-i	>	ro:sakari	'angry woman'

3.10 Numerals

Cardinals

The basic numerals in Urali are the numbers from one to ten, hundred, thousand and lakh. The cardinal numbers from eleven to nineteen are formed by adding the basic numeral from one to nine to the numeral stem patt- (The alternants of this stem is discussed in 3.10.10.1,2,11). The numbers for twenty, thirty, forty, fifty, sixty, seventy and eighty are formed by the multiplication of the numeral -pad with the respective numeral adjective.

iru-pad (5.15,19)	>	iruvadu	'twenty'
muC-pad (5.12,19)	>	muppadu	'thirty'
na:l-pad (5.8,19)	>	na:ppadu	'forty'

The number for ninety is formed by the addition of -nu:R to the numaral stem toḷ-

toḷ-nu:R (5.8,9,19)	>	toṇṇu:Ru	'ninety'

The cardinal form of hundred (nu:Ru) is added to the numeral form of two, three, four, five, six, seven and eight in order to express the numbers 200, 300, 400, 500, 600, 700, 800 respectively. The resultant form is a complex construction.

eRu-nu:R (5.19)	>	eRunu:Ru	'two hundred
muC-nu:R (5.12,19)	>	munnu:Ru	'three hundred'
na:l-nu:R (5.3,19)	>	na:nu:Ru	'four hundred'
ay-nu:R (5.19)	>	aynu:Ru	'five hundred'

Similar to the formation of the number for 90, the number for 900 is formed by toḷ + a:yira (5.18) > toḷḷa:yira.

The multiples of thousand are formed by the addition of the numeral forms of two, three, four etc. plus the cardinal form of thousand.

reṇḍ-a:yira	>	reṇḍa:yira	'two thousand'
mu:nR-a:yira	>	mu:nRa:yira	'three thousand'

patt-a:yira	>	patta:yira	'ten thousand'
pad-i-na:l-a:yira	>	padina:la:yira	'fourteen thousand'
pad-in-anj-a:yira	>	padinanja:yira	'fifteen thousand'
pad-an-a:R-a:yira	>	padana:Ra:yira	'sixteen thousand'

The multiples of ten beginning from twenty including the numbers hundred thousand and lakh plus one to nine are expressed in a complex construction with an additional morpheme linked in between the two numerals.

iru-patt-i-mu:nR (5.15,19)	>	iruvattimu:nRu	'twenty three'
nu:tt-i-eṭṭ (5.19)	>	nu:ttieṭṭu	'hundred and eight'
muC-nu:tt-i-na:l (5.12,19)	>	munnu:ttina:lu	'three hundred and four'
a:yiratt-i-nu:tt-i-ë:l (5.19)	>	a:yirattinu:ttië:lu	'one thousand one hundred and seven'
leccatt-i-pad-an-eṭṭ (5.19)	>	leccattipadaneṭṭu	'one lakh and eighteen'

Personal nouns derived from numbers

Personal suffixes such as -an (3.6.1.1) and -i (3.6.2.6) are added directly to the numeral forms to derive the personal nouns.

orutt-an (5.22)	>	oruttä	'one man'
orutt-i	>	orutti	'one woman'

Ordinals

While forming the ordinals, the suffix -a:vaḍ is added to the cardinal base.

onR-a:vaḍ (5.19)	>	onRa:vaḍu	'first'
anj-a:vaḍ (5.19)	>	anja:vaḍu	'fifth'

Basic Numbers

onR-	'one'
reṇḍ-	'two'
mu:nR-	'three'
na:l-	'four'
anj-	'five'

a:R-	'six'
ë:ḷ-	'seven'
eṭṭ-	'eight'
ombad-	'nine'
patt-	'ten'
nu:R-	'hundred'
a:yira-	'thousand'
lecca-	'lakh'

Numeral Stems

3.10.1. One

{onR-}
∝ or-, ∝ orutt-, ∝ onR-

3.10.1.1. ∝ or- occurs as an adjective before a noun.

or-mara (5.19)	>	oru mara	'one tree'
or-pammu (5.19)	>	oru pammu	'one fruit'
or-a:ḷ (5.19)	>	ora:ḷu	'one person'

3.10.1.2. ∝ orutt- occurs before the masculine singular -an (3.6.1.1) and the feminine singular -i (3.6.2.6).

orutt-an (5.22)	>	oruttä	'one man'
orutt-*i*	>	orutti	'one woman'

3.10.1.3. ∝ onR- occurs elsewhere.

onR- (5.19)	>	onRu	'one'
pan-onR (5.18,19)	>	pannonRu	'eleven'

3.10.2. Two

{reṇḍ-}
∝ iru-, ∝ eRu-, ∝ reṇḍ-

3.10.2.1. ∝ -iru occurs before the numeral -pad

iru-pad (5.15,19)	>	iruvadu	'twenty'

3.10.2.2. ∝ eRu- occurs before the numeral -nu:R

eRu-nu:R (5.19)	>	eRun:Ru	'two hundred'

3.10.2.3. ∝ reṇḍ- occurs elsewhere.

reṇḍ- (5.19)	>	reṇḍu	'two'
reṇḍ-a:ḷ (5.19)	>	reṇḍa:ḷu	'two persons'
reṇḍ-a:yira	>	reṇḍa:yira	'two thousand'

aRu-pad (5.15,19) > aRuvadu 'sixty'
aRu-nu:R (5.19) > aRunu:Ru 'six hundred'

3.10.6.2 ∝ a:R- occurs elsewhere.

a:R-a:yira > a:Ra:yira 'six thousand'
a:R-a:ḷ (5.19) > a:Ra:ḷu 'six persons'

3.10.7 Seven

{ë:ḷ-}
∝ ëḷu-, ∝ ë:ḷ-

3.10.7.1 ∝ ëḷu- occurs before the numeral -pad

ëḷu-pad (5.15,19) > ëḷuvadu 'seventy'

3.10.7.2 ∝ ë:ḷ- occurs elsewhere.

ë:ḷ-a:yira > ë:ḷa:yira 'seven thousand'
ë:ḷ-a:ḷ (5.19) > ë:ḷa:ḷu 'seven persons'
ë:ḷ-nu:R (5.19) > ë:ḷnu:Ru 'seven hundred'

3.10.8 Eight

{eṭṭ-}
∝ em-, ∝ eṇ-, ∝ eṭṭ-

3.10.8.1 ∝ em- occurs before the numeral -pad

em-pad (5.16,19) > embadu 'eighty'

3.10.8.2 ∝ eṇ- occurs before the numeral -nu:R

eṇ-nu:R (5.9,19) > eṇṇu:Ru 'eight hundred'

3.10.8.3 ∝ eṭṭ- occurs elsewhere.

eṭṭ-a:yira > eṭṭa:yira 'eight thousand'
eṭṭ-lecca (5.19) > eṭṭu lecca 'eight lakhs'
eṭṭ-a:ḷ (5.19) > eṭṭa:ḷu 'eight persons'

3.10.9 Nine

{ombad-}
∝ toḷ-, ∝ ombad-

3.10.9.1 ∝ toḷ- occurs before the numerals -nu:R and -a:yira.

toḷ-nu:R (5.8,9,19) > toṇṇu:Ru 'ninety'
toḷ-a:yira (5.18) > toḷḷa:yira 'nine hundred'

3.10.9.2 ∝ ombad- occurs elsewhere.

ombad-a:yira > ombada:yira 'nine thousand'
ombad-lecca (5.19) > ombadulecca 'nine lakhs'
ombad-a:ḷ (5.19) > ombada:ḷu 'nine persons'
ombad- (5.19) > obadu 'nine'

3.10.10 Ten

{patt-}

∝ pan-, ∝ paṇ-, ∝ -pad

∝ patt-, ∝ pad-

3.10.10.1 a pan- occurs before the numeral base -onR

pan-onR (5.18,19)	>	pannonRu	'eleven'

3.10.10.2 ∝ paṇ- occurs before the numeral base -reṇḍ

paṇ-reṇḍ (5.9,19)	>	paṇṇeṇḍu	'twelve'

3.10.10.3 ∝ -pad occurs after the numeral adjective base of the numerals two to eight.

iru-pad (5.15,19)	>	iruvadu	'twenty'
muC-pad (5.12,19)	>	muppadu	'thirty'
na:l-pad (5.8,19)	>	na:ppadu	'forty'

3.10.10.4 ∝ patt- occurs elsewhere.

patt-a:yira	>	patta:yira	'ten thousand'
patt-lecca (5.19)	>	pnttu lecca	'ten lakhs'
patt-a:ḷ (5.19)	>	patta:ḷu	'ten persons'

3.10.11 ∝ pad-

Numbers from thirteen to eighteen are formed by the addition of a morpheme -an- which functions as a link between the numeral base 'pad' and the 'respective numeral'

It is noted that the above said morpheme -an- has three allomorphs namely -i-, -in- and -an-. The occurrnce of the morphemes are as follows.

i) -i- occurs before /m/ and /n/

ii) -in- occurs before -anj

iii) -an- occurs before the numerals six to nine

pad-i-mu:nR (5.19)	>	padimu:nRu	'thirteen'
pad-i-nal (5.19)	>	padina:lu	'fourteen'
pad-in-anj (5.19)	>	padinanju	'fifteen'
pad-an-a:R (5.19)	>	padana:Ru	'sixteen'
pad-an-ë:ḷ (5.19)	>	pad-an-ë:ḷu	'seventeen'
pad-an-eṭṭ (519)	>	padaneṭṭu	'eighteen'
pad-an-ombad (5.19)	>	padanombadu	'nineteen'

3.10.12. Hundred

{nu:R}

∝ nu:tt-, ∝ -nu:R

3.10.12.1. ∝ nu:tt- occurs before any numeral less than hundred and before the other numeral bases are added -i- is added, as a link.

nu:tt-i-reṇḍ (5.19)	>	nu:ttireṇḍu	'hundred and one'
nu:tt-i-eṭṭ (5.19)	>	nuttïeṭṭu	'hundred and eight'

3.10.12.2. ∝ -nu:R occurs elsewhere.

eRu-nu:R (5.19)	>	eRunu:Ru	'two hundred'
ay-nu:R (5.19)	>	aynu:Ru	'five hundred'
eṇ-nu:R (5.9,19)	>	eṇṇu:Ru	'eight hundred'
nu:R-a:ḷ (5.19)	>	nu:Ra:ḷu	'hundred persons'

3.10.13. Thousand

{a:yira-}
∝ a:yiratt-, ∝ -a:yira

3.10.13.1. ∝ a:yiratt- occurs before any numeral less than thousand and -i- is added as a link after a:yiratt-, if the other numeral base begins with a consonant and it is deleted if the other numeral has a vowel.

a:yiratt-i-reṇḍ (5.19)	>	a:yirattireṇḍu	'thousand and two'
a:yiratt-i-nu:R (5.19)	>	a:yirattinu:Ru	'one thousand and one hundred'
a:yiratt-a:R (5.19)	>	a:yiratta:Ru	'one thousand and six'

3.10.13.2. ∝ -a:yira occurs elsewhere.

na:l-a:yira	>	na:la:yira	'four thousand'
ombad-a:yira	>	ombada:yira	'nine thousand'
patt-a:yira	>	patta:yira	'ten thousand'

3.10.14. Lakh

{-lecca}
∝ leccatt- ∝ -lecca

3.10.14.1. ∝ leccatt- occurs before any numeral less than a lakh and -i- is added as a link after the numeral base leccatt- before the other numerals are added to it. -i- is deleted if the other numeral starts with a vowel.

leccatt-i-mu:nR (5.19)	>	leccattimu:nRu	'one lakh and three'
leccatt-a:yira	>	leccatta:yira	'one lakh and one thousand'

3.10.14.2. ∝ -lecca occurs elsewhere.

eṭṭ-lecca (5.19)	>	eṭṭulecca	'eight lakhs'
patt-lecca (5.19)	>	pattulecca	'two lakhs'
a:R-lecca (5.19)	>	a:Ru lecca	'six lakhs'

3.10.15. Ordinals

{-a:vaḍ}
∝ -a:vaḍ

patt-a:vaḍ (5.19)	>	patta:vaḍu	'tenth'
nu:R-a:vaḍ (5.19)	>	nu:Ra:vaḍu	'hundredth'

CHAPTER 4

VERBS

Verbs are those which can take or are capable of taking tense suffixes and pronominal terminations for number and gender. Verbs in Urali are classified mainly into two types, on the basis of its behaviour in a sentence. They are,

i) transitive verbs, and
ii) intransitive verbs

The transitive verbs can take object whereas the intransitive verbs cannot.

Transitive verbs

Transitive verbs are further classified into two types. They are,

a) Inherent transitives and
b) Derived transitives

Inherent transitives are those verbs which do not have any overt marker to denote transitivity and Derived transitives are those verbs which are derived from the corresponding intransitive.

Intransitive verbs

Intransitive verbs are further sub divided into two types. They are,

a) Intransitive$_1$ (Intr$_1$)
b) Intransitive$_2$ (Intr$_2$)

Intransitive$_1$ are those verbs which cannot be made transitive and Intransitive$_2$ are those verbs which can be made transitive. The intransitive$_2$ (Intr$_2$) verb stems may further be classified into three classes on the basis of their behaviour while transitivising the verbs. They are as follows :

i) Those of the intransitive$_2$ stems which take -k- as transitive suffix.
ii) Those of the intransitive$_2$ stems which take -tt- as transitive suffix.
iii) Those of the intransitive$_2$ stems which take -t- as the transitive suffix.

4.1. Stem Classification

On the basis of the past tense markers the verbs take, all the verb stems in Urali belonging to both transitive and intransitive are classified into six classes. The verb stems belonging to class I take -in-; class II take -nd-; class III take -t-; class IV take -dd-; class V take -d-; and class VI take -n- as past tense markers.

All the verb stems of Urali, irrespective of the past tense markers they take, will take -in- as the past tense marker in causative construction. That is, the past tense marker -in- will follow the causative marker.

4.1.1. Class I

All those verb stems which take -in- as past tense suffix belong to this class.

4.1.1.1. Inherent transitive

iṇḍ-	'sqeeze'
ekk-	'kick', 'insert', 'drop'
ejj-	'reach'
eṇṇ-	'count'
eḷud-	'write'
aṭṭ-	'smear', 'pour'
aḍav-	'worship'
aḍukk-	'pile up'
anupp-	'send'
a:ṭṭ-	'stir'
a:s-	'spread'
äggä:rs-	'seasoning in oil'
odaR-	'shake'
oṭṭ-	'paste'
oḍukk-	'sweep'
oḍḍ-	'shut'
okk-	'reap'
ukk-	'strip'
ujj-	'wash'
und-	'push out'
uRunj-	'suck'
u:d-	'blow'
u:ṭṭ-	'feed'
u:RR-	'pour'

piḍung-	'pluck with force'
peRukk-	'pick'
përs-	'light', 'burn'
pa:ḍ-	'sing'
poḷa:ng-	'use'
po:tt-	'cover'
puriya ma:ḍ-	'be affectionate', 'love'
pu:ṭṭ-	'fit'
taṭṭ-	'knock'
to:ṇḍ-	'dig'
tupp-	'spit'
tumb-	'insert', 'fill'
dabb-	'embrace'
ki:s-	'mend'
kettärs-	'cut into small pieces'
keṭṭ-	'fasten', 'build'
kë:R-	'winnow'
kakk-	'vomit'
kala:s-	'mix'
kaḷḷ-	'steal'
ka:ppa:tt-	'save'
ka:ṭṭ-	'show'
koṭṭ-	'cuff'
kutt-	'stab'
kukk-	'wash'
gudd-	'strike with fist'
jangs-	'loose'
juṭṭ-	'peal'
sind-	'sprinkle'
seri ma:ḍ-	'correct
se:nd-	'draw'
sambärs-	'earn'
sal-	'spill'
sarav-	'scrape'
suRR-	'wander'
mutt-	'kiss'
muḍukk-	'drive away'
mugus-	'turn'
mucc-	'close'

mund-	'go fast and pass'
ni:v-	'rub gently'
nemb-	'lift with lever'
napp-	'fill'
nakk-	'lick'
namb-	'believe'
nugg-	'enter'
nung-	'swallow'
nuṇḍ-	'pinch'
veṭṭ-	'cut'
veḷa:ḍ-	'play'
ve:ṭṭeya:ḍ-	'hunt'
vaḍiketṭ-	'filter'
vagg-	'bend'
va:dus-	'play the musical instrument'
va:ng-	'buy', 'get'
va:s-	'comb'

4.1.1.2 Intransitives

4.1.1.2.1 Intransitive$_1$ (Intr$_1$) which cannot be made transitive.

anj-	'fear'
alemo:d	'wander'
oṭṭ-	'become lean'
ogg-	'leak'
oḷa:R-	'blabber'
uḷukk-	'sprain'
puṭṭ-	'rise'
po:kk-	'long for'
po:ḷ-	'full to the brim'
tapp-	'escape'
tang-	'stay'
tumm-	'sneeze'
daḍukk-	'stumble'
kenj-	'cringe'
kerum-	'caugh'
kuṭṭ-	'lame'
cikk-	'entangle'
ja:R-	'slip'
siguR-	'hiss'

naḍung-	'tremble'
vekk-	'shy'
ve:ḍ-	'beg'
vatt-	'become lean'
vaḷang-	'become dawn'

4.1.1.2.2 Intransitive$_2$ (Intr$_2$)

Intransitive$_2$ (Intr$_2$) which take the past tense marker -in-, but which can be made into transitive, and which take the transitive marker -k- are grouped under this.

iRung-in-ad	>	iRunginadu (Intr.)	} '(it) tightened'
iRukk-in-ad	>	iRukkinandu (Tr.)	
amung-in-ad	>	amunginadu (Intr.)	} '(it) pressed'
amukk-in-ad	>	amukkinadu (Tr.)	
o:ḍ-in-ad	>	o:ḍinadu (Intr.)	} '(it) ran'
o:ṭṭ-in-ad	>	oṭṭinadu (Tr.)	
pidung-in-ad	>	pidunginadu (Intr.)	} 'be pressed out'
pidukk-in-ad	>	pidukkinadu (Tr.)	

a:ḍ-	'shake'
oḍung-	'sweep', 'erase'
o:ḍ-	'run'
usung-	'move'
urug	'melt'
paḷa:g-	'acquaint'
poḷa:ng-	'use'
tirumb-	'turn'
tirund-	'became alright'
turung-	'twist'
tu:ng-	'lift'
surug-	'shrink'
mayang-	'faint'
muRung-	'twist'
nesung-	'squeeze'
namp-	'fill'
Ra:ng-	'get down'
Rong-	'sleep'

4.1.1.2.3 Intransitive$_2$ (Intr$_2$) which take the past tense marker **-in-, but** which can be made into trantitive, and which can take the transitive **marker** -tt-

ë:R-in-iri	>	ë:Riniri (Intr.)	'(you pl.) climbed'
ë:R-tt-in-iri (5.3)	>	ë:ttiniri (Tr.)	
a:R-in-ad	>	a:Rinadu (Intr.)	'(you pl.) cooled'
a:R-tt-in-iri (5.3)	>	a:ttiniri (Tr.)	

4.1.2. Class II

The stems which take -nd- as the past tense marker belong to this classs.

4.1.2.1 Inherent transitive

äḷa-nd-iri	>	äḷandiri	'(you pl.) measured'
para-nd-an	>	parandä	'(he) searched'
puyi-nd-aḷ	>	puyinda	'(she) squeezed'
tar-nd-iri (5.3)	>	tandiri	'(you pl.) gave'
juRi-nd-an	>	juRindä	'(he) sucked'

kaRa- 'milk'
la:- 'measure'

4.1.2.2 Intransitives

4.1.2.2.1 Intransitive$_1$ (Intr$_1$) which cannot be made transitive.

e:-nd-aḷ (5.23)	>	e:nda	'(she) got up'
u:r-nd-ad (5.3,19)	>	u:ndadu	'(it) crawled'
gere-nd-ad (5.19)	>	gerendadu	'(it) made sound'
veḷe-nd-ad (5.19)	>	veḷendadu	'(it) riped'
var-nd-an (5.3,22)	>	vandä	'(he) came'

nege- 'leap, jump'
ne:l- 'hang'
no- 'felt pain'

4.1.2.2.2 Intransitive$_2$ (Intr$_2$)

Intransitive$_2$ (Intr$_2$) stems take the past tense marker -nd- when they are in the intransitive mood. These verbs can be made transitive and will take the transitive marker -t-. When they are in transitive mood, they take -in- as the past tense marker.

naḍa-nd-an (5.22)	>	naḍandä (Intr.)	'(he) walked'
naḍa-t-in-aḷ (5.1,22)	>	naḍattinä (Tr.)	

keḍa-nd-aḷ (5.23)	>	keḍanda (Intr.)	'she) lied down'
keḍa-t-in-aḷ (5.1,23)	>	keḍattina (Tr-)	
ayi:-nd-ad (5.19)	>	ayindadu (Intr.)	'(it) filtered'
ayi-t-in-an (5.1,22)	>	ayittinä (Tr.)	'(he) filtered'

ale	'wander'
aRu-	'cut'
te:-	'rub'
ḍe-	'break'
ki:-	'tear'
sene-	'wet'
se:r-	'join'
me:-	'graze'
maḍu-	'fold'
muḍu-	'complete'
muRi-	'break'
re-	'grind'
vu:-	'fall'

4.1.2.2.2.1 Intransitive$_2$ (Intr$_2$)

Intransitive$_2$ (Intr$_2$) stems take the past tense marker -nd- when they are in the intransitive mood. These verbs can be made transitive and will take the transitive marker -tt-. When the verbs are in transitive mood, they take -in- as the past tense marker.

e:ma:R-nd-iri (5.3)	>	e:ma:ndiri (Intr.)	'(you pl.) deceived'
e:ma:R-tt-in-iri (5.3)	>	e:ma:ttiniri (Tr.)	
suruḷ-nd-ad (5.2,3,19)	>	suruṇḍadu (Intr.)	'(it) coiled'
suruḷ-tt-in-an (5.2,3,22)	>	suruṭṭinä (Tr.)	'(he) rolled'
pa:y-nd-ad (5.19)	>	pa:yndadu (Intr.)	'(it) flowed'
pa:y-tt-in-aḷ (5.2,4,23)	>	pa:ccina (Tr.)	'(she) irrigated.

paraḷ-	'spread'
ni:ḷ-	'be lengthened'
ruḷ-	'roll'
veraḷ-	'be frightened'
vaḷar-	'grow'

4.1.3. Class III

The verb stems which take -t- as past tense marker belong to this class.

4.1.3.1. Inherent transitive

eḍu-t-iri (5.1)	>	eḍuttiri	'(you pl.) took'
aḍi-t-an (5.1,22)	>	aḍittä	'(he) bet'
aḍu-t-aḷ (5.1,23)	>	aḍutta	'(she) cooked'
uni-t-iri (5.1)	>	unittiri	'(you pl.) thought'
peR-t-aḷ (5.21,23)	>	peRRa	'(she) gave birth'
po:t-iri (5.1)	>	po:ttiri	'(you) covered'

paḍi-	'learn, study, read'
paRi-	'pluck'
pa:r-	'see'
puḍi-	'touch'
tin-	'eat'
kë:ḷ-	'ask, hear'
jeyi-	'win'
juḍ-	'burn'
sinka:ri-	'decorate'
siḷḷuviḍ-	'whistle'
sambäri-	'earn'
sore-	'shave'
men-	'chew'
menni-	'forgive'
naḍ-	'plant'
le-	'call'
viḍ-	'leave'
viṇṇa:ppi-	'request'
ve-	'place'
vey-	'smear'
vede-	'sow'
vaRu-	'fry'

4.1.3.2. Intransitives

4.1.3.2.1. Intransitive$_1$ (Intr$_1$) which cannot be made transitive.

eni-t-ad (5.1,19)	>	enittadu	'be sweet'
ëḷe-t-iri (5.1)	>	ëḷettiri	'became weak'
oḷe-t-ad (5.1,19)	>	oḷettadu	'(it) barked'
peḷe-t-aḷ (5.1,23)	>	peḷetta	'(she) survived'
puḷi-t-ad (5.1,19)	>	puḷittadu	'(it) sour'

pori-	'hatch'
poRe-	'pile up one after the other'

puRa:ppaḍ-	'start'
to:R-	'defeat'
ka:sukuḷu-	'tickle'
kodi-	'boil'
sigi-	'grin'
siri-	'laugh'
sa-	'die'
muḷi-	'blink'
min-	'stand'
nore-	'grey' (v)
vëRu eḍu-	'loose motion'
vëRu kaḍi-	'hunger'

4.1.3.2. 2. Intransitive$_2$ (Intr$_2$)

Intransitive$_2$ stems take the past tense marker -t- when they are in the intransitive mood. These verbs can be made transitive and will take the transitive marker -t-. When the verbs are in transitive mood they take -in- as the past tense suffix.

këḍ-t-ad (5.5,6,19)	>	keṭṭadu (Intr.)	'be spoiled, put off'
këḍu-t-in-iri (5.1)	>	keḍuttiniri (Tr.)	'(you pl.) spoiled'

4.1.4. Class IV

The stems which take past tense marker -dd- belong to this class of verbs.

4.1.4.1. Inherent transitives

ëRu-dd-an (5.22)	>	ëRuddä	'(he) threw'
soRi-dd-aḷ (5.23)	>	soRidda	'(she) scratched'
jaḍu-dd-iri	>	jaḍuddiri	'(you pl.) plucked'

4.1.4.2. Intransitives

Intransitive (Intr$_1$) which cannot be made transitive.

iru-dd-ad (5.19)	>	iruddadu	'(it) be there'
ëḷu-dd-ad (5.19)	>	ëḷuddadu	'(it) decayed'
oḷu-dd-iri	>	oḷuddiri	'(you pl.) hid'

4.1.5. Class V

All those verb stems which take -d- as past tense marker belong to this class.

ë:-d-iri	>	ë:diri	'(you pl.) wept'
u:-d-an (5.22)	>	u:dä	'(he) ploughed'

4.2 Transitive 4.3 Causative 4.4 Imperative

4.4.1 Imperative singular

4.4.2 Imperative plural

4.5 Link morph

4.6 Tense

4.6.1 Past tense

4.6.2 Non past tense

4.7 Negatives

4.7.1 Negative$_1$

4.7.2 Negative$_2$

4.7.3 Negative$_3$

4.8 Infinitive

4.9 Hortative

4.10 Permissive

4.11 Relative participle

4.12 Verbal participle

4.13 Participial noun

4.14 Verbal noun

4.15 Temporal

4-16 Conditional

4.17 Prohibitive

4.18 Person, gender, number

4.18.1 First person

4.18.1.1 First person singular

4.18.1.2 First person plural

4.18.2 Second person

4.18.2.1 Second person singular

4.18.2.2 Second person plural

4.18.3 Third person

4.18.3.1 Masculine singular

4.18.3.2 Feminine singular

4.18.3.3 Neuter singular

4.18.3.4 Neuter plural

4.18.4 Human plural

4.19 Complex verb stems

4.20 Stem alternants

4.21 Derivative suffixes

4.2. Transitive

St.- {-tt-}

∝ -k-, ∝ -t-, ∝ -tt-

4.2.1. ∝ -k- occurs after the $Intr_2$ stems of class I (4.1.1.2 2)

tirund-k-in-iri (5.5,6,7)	>	tiruttiniri	'(you pl.) changed'
muRung-k-in-a:r (5.5,7,19)	>	muRukkina:ru	'they twisted'
tirumb-k-in-iri (5.5,6,7)	>	tiruppiniri	'(you pl.) turned'
surug-k-in-aḷ (5.5,23)	>	surukkina	'(she) shrunk'
o:ḍ-k-in-an (5.5,6,22)	>	o:ṭṭinä	'(he) chased'
paḷa:g-k-in-a:r (5.5,19)	>	paḷa:kkina:ru	'(they) tamed'
namp-k-in-aḷ (5.6,7,23)	>	nappina	'(she) filled'
Rong-k-in-iri (5.5,7)	>	Rokkiniri	'(you pl.) slept'

4.2.2. ∝ -t- occurs after the $intransitive_2$ stems of class II (4.1.2.2.2) and class III (4.1.3.2.2)

nāḍa-t-in-an (5.1,22)	>	naḍattinä	'(he) walked'
keḍa-t-in-aḷ (5.1,23)	>	keḍattina	'(she) lied down'
ayi-t-in-an (5.1,22)	>	ayittinä	'(he) filtered'
maḍu-t-in-iri (5.1)	>	maḍuttiniri	'(you pl.) folded'
vü:-t-in-e:m (5.1,19)	>	vü:ttine:mu	'(we) fell'
keḍu-t-in-iri (5.1)	>	keḍuttiniri	'(you pl.) put off, spoiled'

4.2.3. ∝ -tt- occurs after the $intransitive_2$ stems of Class I (4.1.1.2.3) and class II (4.1.2.2.2.1)

ë:R-tt-in-iri (5.3)	>	ë:ttiniri	'(you pl.) climbed'
a:R-tt-in-iri (5.3)	>	a:ttiniri	'(you pl.) cooled'
e:ma:R-tt-in-an (5.3,22)	>	e:ma:ttinä	'(he) deceived'
suruḷ-tt-in-aḷ (5.2,3,23)	>	suruṭṭina	'(she) rolled'
pa:y-tt-in-e:m (5.2,4,19)	>	pa:ccine:mu	'(we) irrigated'
ni:ḷ-tt-in-iri (5.2,3)	>	ni:ṭṭiniri	'(you pl.) lengthened'

4.3. Causatives

There are three causative markers in Urali. They are -pis, -vus and -is. Among these three, -pis and -vus are in free variation. Causative suffix is always followed either by the tense or by the link morph -g-

St. [Tr.] — [L.M.] — [Tense.] {-is-}

∝ -pis- ∝ -vus-, ∝ -is-

4.3.1. ∝ -pis- ∞ -vus- occur after all the vowel ending inherent transitive verb stems and the intransitive stems.

le:-pis-g-ϕ-a:r (5.1,19)	>	le:ppisuga:ru	'(they) cause to call'
le:-vus-g-ϕ-a:r (5.19)	>	levusuga:ru	
ëRu-pis-in-iri (5.1)	>	ëRuppisiniri	'(you pl.) caused to throw'
ëRu-vus-in-iri	>	ëRuvusiniri	

4.3.2. ∝ -is occurs elsewhere.

pa:ḍ-is-in-en (5.24)	>	pa:ḍisine	'(I) caused to sing'
tang-is-g-ϕ-iri (5.19)	>	tangisugiri	'(you pl.) cause to stay'
usung-k-is-g-ϕ-a:ru (5.5,7,19)	>	usukkisuga:ru(Tr.)	'(they) cause to move'
usung-is-g-ϕ-a:r (5.19)	>	usungisuga:ru (Intr.)	
vü:-t-is-in-an (5.1,22)	>	vü:ttisinä	'(he) caused to fall'

4.4 Imperatives

Singular and plural number is maintained in the imperative forms of Urali. There is no marker explicitely used to denote the imperative singular, whereas the imperative plural is represented by two allomorphs in the natural speech. They are -vi and -i which are suffixed to the verb stems. In addition to these, another bound form -riya can also be suffixed only to the imperative plural marker -vi. Though the suffix -riya is optionally used with -vi, it is often observed that while the native speaker is conversing with a respectable person quite frequently use this suffix.

4.4.1 Imperative Singular

St.- [Tr.] — [Cau.] — {-ϕ}

4.4.1.1 ∝ -ϕ

maṇi-ϕ	>	maṇi	'(you sg.) speak'
po:-ϕ	>	po:	'(you sg.) go'
tin-ϕ (5.18,19)	>	tinnu	'(you sg.) eat'
va:-ϕ	>	va:	'(you sg.) come'
pa:r-ϕ (5.19)	>	pa:ru	'(you sg.) look'
se:ϕ	>	se:	'(you sg.) do'

4.4.2 Imperative plural

St.- [Tr.] — [Cau.] — {-i}

∝ -vi, ∝ -i

4.4.2.1 ∝ -vi occurs after the verb stems ending in vowels. -riya is a double honorific particle which is added to the imperative plural -vi.

ki:-vi	>	ki:vi	'(you pl.) tear'
ki:-viriya	>	ki:viriya	
puḍi-vi	>	puḍivi	'(you pl.) hold'
puḍi-viriya	>	puḍiviriya	
le:-vi	>	le:vi	'(you pl.) call'
le:-viriya	>	le:viriya	
kü:-vi	>	kü:vi	'(you pl.) weed'

4.4.2.2 ∝ -i occurs elsewhere.

siḷḷuviḍ-i	>	siḷḷuviḍi	'(you pl.) whistle'
men-i (5.18)	>	menni	'(you pl.) chew'
kutt-i	>	kutti	'(you pl.) pierce'
gudd-i	>	guddi	'(you pl.) knock on the head'
tin-i (5.18)	>	tinni	'(you pl.) eat'
Rong-i	>	Rongi (Intr.)	'(you pl.) sleep'
Rong-k-i (5.5,7)	>	Rokki (Tr.)	
o:ḍ-i	>	o:ḍi (Intr.)	'(you pl.) run'
o:ḍ-k-i (5.5,6)	>	o:ṭṭi (Tr.)	
var-i	>	vari	'(you pl.) come'
tar-i	>	tari	'(you pl.) give'

4.5. Link Morph

There are two link morphs in Urali. They are -k- and -g-.

St. [Tr.] — [Cau.] {-k-}

∼ -k-, ∼ -g-

4.5.1 ∼ -k- occurs after all the vowel ending verb stems which are in transitive mood excepting the stems **se:-** and **ëRu-** meaning 'do' and 'throw'. -k- also occurs after the stems ending in -l, -ḷ and -r with an exception to **sol-** and **tar-** meaning 'tell' and 'give'

ä̤la-k-a (5.1)	>	ä̤lakka	'to measure'
aRu-k-a (5.1)	>	aRukka	'to cut'
te:-k-a (5.1)	>	te:kka	'to rub'
na̤da-k-a (5.1)	>	na̤dakka	'to walk'
nil-k-a (5.1,3)	>	nikka	'to stand'
mel-k-a (5.1,3)	>	mekka	'to chew'
kë̤:l-k-a (5.1,3)	>	kë̤:kka	'to hear'
pa:r-k-a (5.1,3)	>	pa:kka	'to see'
se:r-k-a (5.1,3)	>	se:kka	'to join'

4.5.2 ~ -g- occurs elsewhere.

iRung-k-g-a (5.5,7,19)	>	iRukkuga (Tr.)	'to tighten'
iRung-g-a (5.19)	>	iRunguga (Intr.)	
tirumb-k-g-a (5.5,6,7,19)	>	tiruppuga (Tr.)	'to turn'
tirumb-g-a (5.19)	>	tirumbuga (Intr.)	
i̤n̤d-g-a (5.19)	>	i̤n̤duga	'to squeeze'
e̤lud-g-a (5.19)	>	e̤luduga	'to write'
e̤n̤n-g-a (5.19)	>	e̤n̤nuga	'to count'
a:t̤t̤-g-a (5.19)	>	a:t̤t̤uga	'to stir'
va:s-g-a (5.19)	>	va:suga	'to comb'
tin-g-a (5.18,19)	>	tinnuga	'to eat'
nemb-g-a (5.19)	>	nembuga	'to lift with lever'
odaR-g-a (5.19)	>	odaRuga	'to shake'
ë:R-tt-g-a (5.3,19)	>	ë:ttuga	'to climb'
ë:R-tt-is-g-a (5.3,19)	>	ë:ttisuga'	'to cause to climb'
po:-g-a	>	po:ga	'to go'
se:-g-a	>	se:ga	'to do'
sa:-g-a	>	sa:ga	'to die'
var-g-a (5.19)	>	varuga	'to come'
tar-g-a (5.19)	>	taruga	'to give'
u:r-g-a (5.19)	>	u:ruga	'to crawl'
iRung-is-g-ϕ-a:r (5.19)	>	iRungisuga:ru	'(they) cause to tighten'
i̤n̤d-is-g-ϕ-iri (5.19)	>	i̤n̤disugiri	'(you pl.) cause to squeeze'
po:-vus-g-ϕ-a:r (5.19)	>	po:vusuga:ru	'(they) cause to go'
var-is-g-ϕ-a:r (5.19)	>	varisuga:ru	'(they) cause to come'

naḍa-pis-g-ϕ-an (5.1,19,22)	>	naḍappisugä	'(he) cause to walk'
nil-is-g-ϕ-aḷ (5.18,19,23)	>	nillisuga	'(she) cause to stand'
kë:ḷ-is-g-ϕ-aḷ (5.19,23)	>	kë:ḷisuga	'(she) cause to hear'
äḷa-vus-g-ϕ-iri (5.19)	>	äḷavusugiri	'(you pl.) cause to measure'

4.6. Tense

Only past and nonpast tenses are noticed in Urali.

4.6.1. Past tense

St.- [Tr.] — [Cau.] — {-in-}
∝ -in-, ∝ -nd-, ∝ -t-, ∝ -dd-, ∝ -d-, and ∝ -n-

4.6.1.1. ∝ -in- occurs in the following seven conditions.

i) It occurs with the verbs of Class I inherent transitive stems (4.1.1.1)

ekk-in-en (5.24)	>	ekkine	'(I) kicked'
aḍav-in-iri	>	aḍaviniri	'(you pl.) worshiped'
ujj-in-iri	>	ujjiniri	'(you pl.) washed'
tumb-in-e:m (5.19)	>	tumbine:mu	'(we) inserted'
gudd-in-aḷ (5.23)	>	guddina	'(she) kicked with fist'
va:s-in-an (5.22)	>	va:sinä	'(he) combed'

ii) It occurs with verbs of class I 'Intransitive$_1$ (4.1.1.2.1)

alemo:d-in-iri	>	alemo:diniri	'(you pl.) wandered'
oḷa:R-in-en (5.24)	>	oḷa:Rine	'(I) blabbered'
puṭṭ-in-ad (5.19)	>	puṭṭinadu	'(it) rose'
tumm-in-an (5.22)	>	tumminä	'(he) sneezed'
naḍung-in-aḷ (5.23)	>	naḍungina	'(she) trembled'

iii) It occurs with verbs of class I Intransitive$_2$ stems (4.1.1.2.2 immediately after the intransitive verb stem and also the transitive marker -k-

paḷa:g-in-ad (5.19)	>	paḷa:ginadu (Intr.)	'(it) acquainted'
paḷa:g-k-in-en (5.5,24)	>	paḷa:kkine (Tr.)	'(I) acquainted'
surug-in-ad (5.19)	>	suruginadu (Intr.)	'(it) shrunk'
surug-k-in-iri (5.5)	>	surukkiniri (Tr.)	'(you pl.) shrank'

iv) It occurs with verbs of class I Intransitive$_2$ stems (4.1.1.2.3) immediately after the intransitive stem as well as the transitive marker -tt-

ë:R-in-iri	>	ë:Riniri (Intr.)	'(you pl.) climbed'
ë:R-tt-in-iri (5.3)	>	ë:ttiniri (Tr.)	
a:R-in-ad (5.19)	>	a:Rinadu (Intr.)	'(it) cooled'
a:R-tt-in-iri (5.3)	>	a:ttiniri (Tr.)	'(you pl.) cooled'

v) It occurs with the intransitive$_2$ verbs of class II (4.1.2.2.2) and class III (4.1.3.2.2) following the transitive marker -t-

naḍa-t-in-an (5.1,22)	>	naḍattinä (Tr.)	'(he) walked'
keḍa-t-in-iri (5.1)	>	keḍattiniri (Tr.)	'(you pl.) lied down'
keḍu-t-in-iri (5.1)	>	keḍuttiniri	'(you pl.) put off'

vi) It occurs with verbs of class II Intransitive$_2$ stems (4.1.2.2.2.1) following the transitive marker -tt-

ni:ḷ-tt-in-iri (5.2,3)	>	ni:ṭṭiniri (Tr.)	'(you pl.) lengthened'
vaḷar-tt-in-e:m (5.3,19)	>	vaḷattine:mu (Tr.)	'(we) grew'
pa:y-tt-in-an (5.2,4,22)	>	paccinä	'(he) irrigated'

vii) It occurs with verbs of all the classes after the causative suffix -pis ~ vus and -is-

ekk-is-in-iri	>	ekkisiniri	'(you pl.) caused to kick'
tumm-is-in-iri	>	tummisiniri	'(you pl.) caused to sneeze'
paḷa:g-is-in-iri	>	paḷa:gisiniri	'(you pl.) caused to acquaint'
ë:R-is-in-iri	>	ë:Risiniri	'(you pl.) caused to climb'
kaRa-vus-in-iri	>	kaRavusiniri	'(you pl.) caused to milk'
nege-vus-in-iri	>	negevusiniri	'(you pl.) caused to leap'
naḍa-t-is-in-iri (5.1)	>	naḍattisiniri	'(you pl.) caused to walk'
aRu-vus-in-iri	>	aRuvusiniri	'(you pl.) caused to cut'
vaḷar-tt-is-in-iri (5.3)	>	vaḷattisiniri	'(you pl.) caused to grow'

paRi-pis-in-a:r (5.1,19)	>	paRippisina:ru	'(they) caused to pluck'
puḷi-vus-in-iri	>	puḷivusiniri	'(you pl.) caused to sour'
këḍ-is-in-iri	>	këḍisiniri	'(you pl.) caused to spoil'
ëRu-vus-in-iri	>	ëRuvusiniri	'(you pl.) caused to throw'
oḷu-vus-in-iri	>	oḷuvusiniri	'(you pl.) caused to hide'
u:-vus-in-iri	>	u:vusiniri	'(you pl.) caused to plough'
sol-is-in-iri (5.18)	>	sollisiniri	'(you pl.) caused to tell'

4.6.1.2. ∝ -nd- occurs in the following four conditions.

i) It occurs with the verbs of class II inherent transitive stems (4.1.2.1)

kaRa-nd-iri	>	kaRandiri	'(you pl.) milked'
la:-nd-e:m (5.19)	>	la:nde:mu	'(we) measured'

ii) It occurs with the verbs of class II intransitive$_1$ stems (4.1.2.2.1)

nege-nd-aḷ (5.23)	>	negenda	'(she) leaped'
ne:l-nd-iri (5.3)	>	ne:ndiri	'(you pl.) hanged'
no-nd-ad (5.19)	>	nondadu	'felt pain'

iii) It occurs with the verbs of class II intransitive$_2$ stems (4.1.2.2.2) while they are not in transitive mood.

naḍa-nd-an (5.22)	>	nadandä	'(he) walked'
keḍa-nd-iri	>	keḍandiri	'(you pl.) lied down'
ayi-nd-ad (5.19)	>	ayindadu	'(it) filtered'
aRu-nd-ad (5.19)	>	aRundadu	'(it) cut'
sene-nd-iri	>	senendiri	'(you pl.) wet'
re-nd-ad (5.19)	>	rendadu	'(it) ground'
vü:-nd-e:m (5.19)	>	vü:nde:mu	'(we) fell'

iv) It occurs with the verbs of class II intransitive$_2$ stems (4.1.2.2.2.1) while they are not in transitive mood.

suruḷ-nd-ad (5.2,3,19)	>	suruṇḍadu	'(it) rolled'
paraḷ-nd-ad (5.2,3,19)	>	paraṇḍadu	'(it) spread'
vaḷar-nd-iri (5.3)	>	vaḷandiri	'(you pl.) grew'

4.6.1.3. ∝ -t- occurs in the following three conditions.

i) It occurs with the verbs of class III inherent transitive stem (4.1.3.1)

men-t-e	>	mente	'(I) chewed'
peR-t-aḷ (5.21,23)	>	peRRa	'(she) gave birth'
paRi-t-iri (5.1)	>	paRittiri	'(you pl.) plucked'

sambäri-t-e:m (5.1,19)	>	sambäritte:mu	'(we) earned'
menni-t-en (5.1,24)	>	mennitte	'(I) pardoned'
vaRu-t-iri (5.1)	>	vaRuttiri	'(you pl.) fried'

ii) It occurs with the verbs of class III intransitive$_1$ stems (4.1.3.2.1)

puḷi-t-ad (5.1,19)	>	puḷittadu	'(it) soured'
puRa:ppaḍ-t-iri (5.5,6)	>	puRa:ppaṭṭiri	'(you pl.) started'
ka:sukuḷu-t-e:m (5.1,19)	>	kasukuḷutte:mu	'(we) tickled'

iii) It occurs with the verbs of class III intransitive$_2$ stems (4.1.3.2.2) while they are not in transitive mood.

keḍ-t-ad (5.5,6,19)	>	keṭṭadu (Intr.)	'(it) spoiled, put off'

4.6.1.4 ∝ -dd- occurs in the following two conditions.

i) It occurs with the verbs of class IV inherent transitive stems (4.1.4.1)

ëRu-dd-an (5.22)	>	ëRuddä	'(he) threw'
soRi-dd-iri	>	soRiddiri	'(you pl.) scratched'
jaḍu-dd-e:m (5.19)	>	jaḍudde:mu	'(we) plucked'

ii) It occurs with the verbs of class IV intransitive$_1$ stems (4.1.4.2)

iru-dd-ad (5.19)	>	iruddadu	'(it) be there'
ëḷu-dd-ad (5.19)	>	ëḷuddadu	'(it) decayed'
oḷu-dd-iri	>	oḷuddiri	'(you pl.) hid'

4.6.1.5. ∝ -d- occurs with the verbs of class V stems (4.1.5)

u:-d-an (5.22)	>	u:dä	'(he) ploughed'
kë:-d-iri	>	kë:diri	'(you pl.) washed'
kü:-d-aḷ (5.23)	>	kü:da	'(she) weeded'
se:-d-en (5.24)	>	se:de	'(I) did'

4.6.1.6. ∝ -n- occurs with the verbs of class VI stems (4.1.6)

sol-n-iri (5.8)	>	sonniri	'(you pl.) told'
po:-n-e:m (5.19)	>	po:ne:mu	'(we) went'

4.6.2. Nonpast Tense

St.- [Tr.] — [Cau.] — L.M. {-ϕ-}

4.6.2.1. ∼-ϕ-

ke:ḷ-k-ϕ-iri (5.1,3)	>	ke:kkiri	'(you pl.) hear'
menni-k-ϕ-a:r (5.1,19)	>	mennikka:ru	'(they) forgive'
muRung-k-g-ϕ-a:r (5.5,7,19)	>	muRukkuga:ru (Tr.)	'(they) twist'

muRung-g-ϕ-ed (5.19)	>	muRungugedu (Intr.)	'the act of twisting'
naḍa-k-ϕ-e:m (5.1,19)	>	naḍakke:mu	'(we) walk'
ḍe:-vus-g-ϕ-a:r (5.19)	>	ḍe:vusugaru	'(they) cause to break'
Rong-g-ϕ-iri (5.19)	>	Rongugiri (Intr.)	'(you pl.) sleep'

4.7. Negatives

The negative notion in Urali is expressed by three different markers and they are designated as negative$_1$, negative$_2$ and negative$_3$. Negative$_1$ is marked with the suffix -a:d-; negative$_2$ represents -a:le and negative$_3$ is marked with -maṭṭ-

4.7.1. Negative$_1$

The negative$_1$ marker -a:d- occurs after the transitive marker, the link morph and is always preceded either by the verbal participle or by the relative participle. This type of negative construction is always an infinite construction. This negative marker may be added to

i) the verb stem + the transitive marker,
ii) the verb stem + transitive + link morph -g-,
iii) the verb stem + link morph -k- or -g-, and,
iv) the verb stem ± transitive + causative suffix + link morph -g-

St.- [Tr.] — [Cau.] — L.M. {-a:d}

4.7.1.1 ~-a:d-

i) Verb stem + transitive

muRung-k-a:d-a (5.5,7)	>	muRukka:da	'(one who) does/did not twist'
o:ḍ-k-a:d-e (5.5,6)	>	o:ṭṭa:de	'without chasing'
naḍa-t-a:d-e (5.1)	>	naḍatta:de	'without walkiag'
ë:R-tt-a:d-e (5.3)	>	ë:tta:de	'without climbing'
suruḷ-tt-a:d-a (5.2,3)	>	suruṭṭa:da	'(one who) does/did not roll'

ii) Verb stem + transitive + link morph -g-

muRung-k-g-a:d-e (5.5,7,19)	>	muRukkuga:de	'without twisting'
o:ḍ-k-g-a:d-e (5.5,6,19)	>	o:ṭṭuga:de	'without chasing'
naḍa-t-g-a:d-e (5.1,19)	>	naḍattuga:de	'without walking'

ë:R-tt-g-a:d-a (5.3,19)	>	ë:ttuga:da	'(one who) does/did not climb'
suruḷ-tt-g-a:d-e (5.2,3,19)	>	suruṭṭuga:de	'without rolling'

iii) Verb stem + link morph

äḷa-k-a:d-a (5.1)	>	äḷakka:da	'(one who) does/did not measure'
pa:r-k-a:d-a (5.1,3)	>	pa:kka:da	'(one who) does/did not see'
kë:ḷ-k-a:d-e (5.1,3)	>	kë:kka:de	'without hearing'
iRung-g-a:d-e (5.19)	>	iRunguga:de	'without tightening'
iṇḍ-g-a:d-e (5.19)	>	iṇḍuga:de	'without sqeezing'
tar-g-a:d-a (5.19)	>	taruga:da	'(one who) does/did not give'
ayi-k-a:d-e (5.1)	>	ayikka:de	'without filtering'
ḍe-k-a:d-a (5.1)	>	ḍekka:da	'(one who) does/did not break'

iv) Verb stem ± transitive + causative + link morph -g-

le:-pis-g-a:d-a (5.1,19)	>	le:ppisuga:da	'(one who) does/did not cause to call'
muRung-k-is-g-a:d-e (5.5,7,19)	>	muRukkisuga:de	'without causing to twist'
o:ḍ-k-is-g-a:d-a (5.5,6,19)	>	o:ṭṭisuga:da	'(one who) does/did not cause to run'
ë:R-tt-is-g-a:d-e (5.3,19)	>	ë:ttisuga:de	'without causing to climb'
ni:ḷ-tt-is-g-a:d-e (5.2,3,19)	>	ni:ṭṭisuga:de	'without causing to lengthen'
ëRu-pis-g-a:d-e (5.1,19)	>	ëRuppisuga:de	'without causing to throw'
gere-vus-g-a:d-e (5.19)	>	gerevusuga:de	'without causing to (make any) sound'

4.7.2 Negative$_2$

Negative$_2$ is marked with -a:le and it is used always in finite construction.

St.- [Tr.] — [Cau.] — [L.M.] — Tense {-a:le}

4.7.2.1 ~-a:le

ni:l̤-tt-in-a:le (5.2,3)	>	niṭṭina:le (Tr.)	'did not lengthen'
ni:l̤-nd-a:le (5.2,3)	>	ni:n̤d̤a:le (Intr.)	
ja:R-g-ϕ-a:le (5.19)	>	ja:Ruga:le	'does not slip'
daḍukk-g-ϕ-a:le (5.19)	>	daḍukkuga:le	'does not stumble'
veḷa:ḍ-in-a:le	>	veḷa:ḍina:le	'did not play'
ëRu-dd-a:le	>	ëRudda:le	'did not throw'
keḍ-t-a:le (5.5,6)	>	keṭṭa:le	'did not spoil'
aRu-k-ϕ-a:le (5.1)	>	aRukka:le	'does not cut'
mel-k-ϕ-a:le (5.1,3)	>	mekka:le	'does not chew'
en̤n̤-g-ϕ-a:le (5.19)	>	en̤n̤uga:le	'does not count'
ëRu-pis-in-a:le (5.1)	>	ëRuppisiña:le	'did not cause to throw'
tang-is-g-ϕ-a:le (5.19)	>	tangisugale	'does not cause to stay'
vü:-t-is-in-a:le (5.1)	>	vü:ttisina:le	'did not cause to fall'

4.7.3 Negative$_3$

Negative of this class is restricted to nonpast only and it always takes number and gender suffix. Negative$_3$ is denoted by the marker -maṭṭ- and it is always followed by the pronominal termination and preceded by the infinitive marker -a or -a:kku (4.8)

St.- [Tr.] — [Cau.] — [L.M.] — Inf. {-maṭṭ-}

4.7.3.1 ~-maṭṭ-

tirumb-k-g-a-maṭṭ-en (5.5,6,7,19,24)	>	tiruppugamaṭṭe (Tr.)	'(I) will not turn'
tirumb-g-a-maṭṭ-en (5.19,24)	>	tirumbugamaṭṭe (Intr.)	
tirumb-g-a:kku-maṭṭ-en (5.19,24)	>	tirumbuga:kkumaṭṭe	'(I) will not turn'
naḍa-k-a-maṭṭ-e:m (5.1,19)	>	naḍakkamaṭṭe:mu	'(we) will not walk'
soRi-g-a-maṭṭ-an (5.22)	>	soRigamaṭṭä	'(he) will not scratch'
ëRu-g-a-maṭṭ-aḷ (5.23)	>	eRugamaṭṭa	'(she) will not throw'
ëRu-vus-g-a-maṭṭ-a:r (5.19)	>	ëRuvusugamaṭṭa:ru	'(they) will not cause to throw'
tang-is-g-a-maṭṭ-en (5.19,24)	>	tangisugamaṭṭe	'(I) will not cause to stay'

4.8 Infinitive

The two infinitive markers present in Urali are -a and -a:kku. These two infinitive markers are in free variation. Infinitive marker -a gives the meaning 'to' whereas —a:kku gives the meaning 'in order to'. The infinitive marker always occurs after the link morph.

St.- [Tr.] — [Cau.] — L.M. {-a ∞ -a:kku}

4.8.1 ~-a ∞ -a:kku

naḍa-k-a (5.1)	>	naḍakka	'to walk'
naḍa-k-a:kku (5.1)	>	naḍakka:kku	'in order to walk'
nil-k-a (5.1,3)	>	nikka	'to stand'
nil-k-a:kku (5.1,3)	>	nikka:kku	'in order to stand'
tirumb-k-ga (5.5,6,7,19)	>	tiruppuga	'to turn'
tirumb-k-g-a:kku (5.5,6,7,19)	>	tiruppuga:kku	'in order to turn'
va:s-g-a (5.19)	>	va:suga	'to comb'
va:s-g-a:kku (5.19)	>	va:suga:kku	'in order to comb'
ë:R-tt-g-a (5.3,19)	>	ë:ttuga	'to climb'
ë:R-tt-is-g-a:kku (5.3,19)	>	ë:ttisuga:kku	'in order to cause to climb'
po:vus-g-ϕ-a (5.19)	>	po:vusuga	'to cause to go'
po:-vus-g-ϕ-a:kku (5.19)	>	po:vusuga:kku	'in order to cause to go'

4.9 Hortative

St.- [Tr.] — [Cau.] — [L.M.] {-o:ṭṭu}

4.9.1 ~-o:ṭṭu

tirumb-k-g-o:ṭṭu (5.5,6,7,19)	>	tiruppugo:ṭṭu	'let (someone) turn' (Tr.)
tirumb-g-o:ṭṭu (5.19)	>	tirumbugo:ṭṭu	'let (it) turn' (Intr.)
eḷud-g-o:ṭṭu (5.19)	>	eḷudugo:ṭṭu	'let (some one) write'
te:-k-o:ṭṭu (5.1)	>	te:kko:ṭṭu	'let (some one) rub'
se:-g-o:ṭṭu	>	se:go:ṭṭu	'let (some one) do'
ki:-pis-g-oṭṭu (5.1,19)	>	ki:ppisugo:ṭṭu	'let (some one) cause to tear'
ki:-vus-g-o:ṭṭu (5.19)	>	ki:vusugo:ṭṭu	'let (some one) cause to tear'

4.10 Permissive

Permissive in Urali is marked with two different markers, namely -ila and -ili which are in free variation and always immediately follow the link morph.

St.- [Tr.] — [Cau.] — [L.M.] — {-ila ∞ -ili}

4.10.1 ~-ila ∞ ili

namp-k-g-ila (5.6,7,19)	>	nappugila (Tr.)	'(one) may fill'
namp-k-g-ili (5.6,7,19)	>	nappugili (Tr.)	
namp-g-ila (5.19)	>	nampugila (Intr.)	'let (it) fill'
namp-g-ili (5.19)	>	nampugili (Intr.)	
nil-k-ila (5.1,3)	>	nikkila	'(one) may stand'
nil-k-ili (5.1,3)	>	nikkili	
kë:ḷ-k-ila (5.1,3)	>	kë:kkila	'(one) may hear'
kë:ḷ-k-ili (5.1,3)	>	kë:kkili	
se:r-k-ila (5.1,3)	>	se:kkila	'(one) may join'
se:r-k-ili (5.1,3)	>	se:kkili	
se:-g-ila	>	se:gila	'(one) may do'
se:-g-ili	>	se:gili	
ë:R-g-ila (5.19)	>	ë:Rugila	'(one) may climb'
ë:R-g-ili (5.19)	>	ë:Rugili	
tin-is-g-ila (5.18,19)	>	tinnisugila	'(one) may cause to eat'
tin-is-g-ili (5.18,19)	>	tinnisugili	
ruḷ-tt-is-g-ila (5.2,3,19)	>	ruṭṭisugila	'(one) may cause to roll'
ruḷ-tt-is-g-ili (5.2,3,19)	>	ruṭṭisugili	
ki:-pis-g-ila (5.1,19)	>	ki:ppisugila	'(one) may cause to tear'
ki:-pis-g-ili (5.1,19)	>	ki:ppisugili	
ki:-vus-g-ila (5.19)	>	ki:vusugila	'(one) may cause to tear'
ki:-vus-g-ili (5.19)	>	ki:vusugili	

4.11 Relative Participle

Relative participle is denoted in Urali by the marker -a which occurs after the slot in which either tense markers or negative markers may occur.

St.- [Tr.] — [cau.] — [L.M.] — [Neg_1] [Tense] {-a}
[Neg.]

4.11.1 ~-a

i) Transitive and intransitive

ë:R-tt-in-a (5.3)	>	ë:ttina (Tr.)	'(one who) climbed'
ë:R-in-a	>	ë:Rina (Intr.)	

ii) Causative

ëRu-pis-in-a (5.1)	>	ëRuppisina	'(one who) caused to throw'
le:-vus-in-a	>	le:vusina	'(one who) caused to call'

iii) Tense (nonpast)

As stated earlier (4.6), Urali has only two way distinction to express tense. They are, past and nonpast. Past tense is marked with different morphemes whereas there is no overt marker to denote the nonpast tense in this speech form. As a result of this, in the affirmative nonpast sentences, the nonpast relative participle form is expressed by the verb root + L.M. + the nonpast ϕ + relative participle. The nonpast relative participle construction can be identified with reference to the following noun which is being qualified by the participle notion.

a) Nonpast

menni-k-ϕ-a aṇṇä (5.1)	>	mennikka aṇṇä	'brother who forgives'
nil-k-ϕ-a doḍḍu (5.1,3)	>	nikka doḍḍu	'the bison which stands'
var-g-ϕ-a aṇṇä (5.19)	>	varuga aṇṇä	'brother who comes'
ḍe:-vus-g-ϕ-a aṇṇä (5.19)	>	ḍe:vusuga aṇṇä	'brother who cause to break'

b) Past

va:s-in-a a:ḷu	>	va:sina a:ḷu	'(one who) combed'
namb-in-a a:ḷu	>	nambina a:ḷu	'(one who) believed'
kaRa-nd-a a:ḷu	>	kaRanda a:ḷu	'(one who) milked'
ë:R-is-in-a a:ḷu	>	ë:Risina a:ḷu	'(one who) caused to climb'

iv) Negative relative participle

me:-g-a:d-a	>	me:ga:da	'(that which) does/did not graze'
äḷa-k-a:d-a	>	äḷakka:da (5.1)	'(one who) does/did not measure'
ki:-k-a:d-a	>	ki:kka:da (5.1)	'(one who) does/did not tear'
ki:-pis-g-a:d-a (5.1,19)	>	ki:ppisuga:da	'(one who) does/did not cause to tear'

4.12 Verbal Participle

There are two verbal participle markers. There is no explicit marker to denote the positive verbal participle. The marker used for the negative verbal participle is -a which follows always the negative marker -a:d (4.7.1.1)

St.- [Tr.] — [cau.] [-L.M.] Neg_1 {-ϕ}

∝ -ϕ, ∝ -e

4.12.1 ∝ -ϕ occurs after the past tense marker.

nakk-in-ϕ (5.20)	>	nakki	'having licked'
a:R-tt-in-ϕ (5.3,20)	>	a:tti (Tr.)	'having cooled'
a:R-in-ϕ (5.20)	>	a:Ri (Intr.)	'having cooled'
la:-nd-ϕ	>	la:ndu (5.19)	'having measured'
ne:l-nd-ϕ	>	ne:ndu (5.3,19)	'having hanged'
ki:-t-in-ϕ (5.1,20)	>	ki:tti	'having torn'
ëRu-dd-ϕ (5.19)	>	ëRuddu	'having threw'
u:-d-ϕ (5.19)	>	u:du	'having ploughed'
sol-n-ϕ (5.8,19)	>	sonnu	'having told'
sol-is-in-ϕ (5.18,20)	>	sollisi	'having caused to tell'
tin-is-in-ϕ (5.18,20)	>	tinnisi	'having caused to eat'
veṭṭ-is-in-ϕ (5.20)	>	veṭṭisi	'having caused to cut'

4.12.2 ∝ -e occurs after the negative marker -a:d

ja:R-g-a:d-e (5.19)	>	ja:Ruga:de	'without slipping'
se:-g-a:d-e	>	se:ga:de	'without doing'
soRi-g-a:d-e	>	soRiga:de	'without scratching'
ḍe:-vus-g-a:d-e (5.19)	>	ḍe:vusuga:de	'without causing to break'
pa:ḍ-is-g-a:d-e (5.19)	>	pa:ḍisuga:de	'without causing to sing

4.13 Participial Noun

To derive a participial noun, the relative participle and the following pronoun are used. For example, the participial noun veḷa:ḍinadu 'that which played' is derived from the relative participle veḷa:ḍina 'played' (Adj.) and the neuter pronoun adu '(it) that'. This is the subject predicate relationship.

St.- [Tr.] — [cau.] — [L.M.] — [Tense] {-ϕ}
[Neg_2]

∝ -ϕ-, ∝ -av-

4.13.1 ∝ -ϕ occurs before the third person neuter singular -ad (4.18.3.3) and the plural -avei (3.1.2.1.1.2)

o:ḍ-k-in-ϕ-ad (5.5,6,19)	>	oṭṭinadu (Tr.)	'(that) which ran'
o:ḍ-in-ϕ-ad (5.19)	>	o:ḍinadu (Intr.)	
o:ḍ-in-ϕ-avei	>	o:ḍinavei	'(those) which ran'
veḷa:ḍ-in-ϕ-avei	>	veḷa:ḍinavei	'(those) which played'
naḍa-k-ϕ-ad (5.1,19)	>	naḍakkadu	'(that) which walk'
tin-is-g-ϕ-ad (5.18,19)	>	tinnisugadu	'(that) which cause to eat'
ë:R-g-a:d-ϕ-ad (5.19)	>	ë:Ruga:dadu	'(that) which does/did not climb'
gere-vus-g-a:d-ϕ-ad (5.19)	>	gerevusuga:dadu	'(that) which does/did not cause to (make) sound'

4.13.2 ∝ -av- occurs elsewhere.

amung-in-av-an (5.22)	>	amunginavä (Intr.)	'(he) who pressed'
amung-k-in-av-an (5.5,7,22)	>	amukkinavä (Tr.)	
kala:s-in-av-an (5.22)	>	kala:sinavä	'(he) who mixed'
kë:ḷ-k-ϕ-av-aḷ (5.1,3,23)	>	kë:kkava	'(she) who hears'
va:s-g-ϕ-av-a:r (5.19,13)	>	va:sugavaru	'(those) who comb'
ḍe:-vus-g-ϕ-av-an (5.19,22)	>	ḍe:vusugavä	'(he) who breaks'
ḍe:-vus-g-a:d-av-an (5.19,22)	>	ḍe:vusuga:davä	'(he) who does/did not cause to break'
pa:ḍ-is-in-av-aḷ (5.23)	>	pa:ḍisinava	'(she) who caused to sing'

4.14 Verbal Noun

Verbal noun is expressed by the marker -ed in Urali.

St.- [Tr.] - [cau.] — [L.M.] — [Tense] {-ed}
[Neg_1]

4.14.1 ∝ -ed

paḷa:g-ϕ-ed (5.19)	>	paḷa:gugedu	'the act of taming (nonpast)'

paḷa:g-in-ed (5.19)	>	paḷa:ginedu (Intr.)	'the act of taming (past)'
paḷa:g-k-in-ed (5.5,19)	>	paḷa:kkinedu (Tr.)	
ë:R-g-ϕ-ed (5.19)	>	ë:Rugedu	'the act of climbing (nonpast)'
ë:R-in-ed (5.19)	>	ë:Rinedu	'the act of climbing (past)'
te:-k-ϕ-ed (5.1,19)	>	te:kkedu	'the act of rubbing (nonpast)'
ki:-g-ϕ-ed (5.19)	>	ki:gedu	'the act of tearning (nonpast)
namb-in-ed (5.19)	>	nambinedu	'the act of believing (past)'
tin-is-g-ϕ-ed (5.18,19)	>	tinnisugedu	'the act of causing to eat (nonpast)'
sol-is-in-ed (5.18,19)	>	sollisinedu	'the act of causing to tell (past)'
le:-pis-g-ϕ-ed (5.1,19)	>	le:ppisugedu	'the act of causing to call (nonpast)'
le:-pis-g-a:d-ed (5.1,19)	>	le:ppisuga:dedu	'the act of causing not to tell'
tin-is-g-a:d-ed (5.18,19)	>	tinnisuga:dedu	'the act of causing not to eat'
menni-k-a:d-ed (5.1,19)	>	mennikka:dedu	'the act of not forgiving'

4.15 Temporal

The temporal mood in Urali is expressed by the marker -a:ṭṭi.

St.- [Tr.] — [cau.] — [L.M.] Tense {-a:ṭṭi}

4.15.1 ~-a:ṭṭi

Rong-k-g-ϕ-a:ṭṭi (5.5,7,19)	>	Rokkuga:ṭṭi (Tr.)	'when sleeps
Rong-g-ϕ-a:ṭṭi (5.19)	>	Ronguga:ṭṭi (Intr.)	
Rong-k-in-a:ṭṭi (5.5,7)	>	Rokkina:ṭṭi	'when slept'
kë:ḷ-k-ϕ-a:ṭṭi (5.1,3)	>	kë:kka:ṭṭi	'when listens'
se:-g-ϕ-a:ṭṭi	>	se:ga:ṭṭi	'when does'
ja:R-g-ϕ-a:ṭṭi (5.19)	>	ja:Ruga:ṭṭi	'when slips'
daḍukk-g-ϕ-a:ṭṭi (5.19)	>	daḍukkuga:ṭṭi	'when stumbles'
tin-is-g-ϕ-a:ṭṭi (5.18,19)	>	tinnisuga:ṭṭi	'when cause to eat'

ë:R-in-aṭṭi	>	ë:Rina:ṭṭi	'when climbed'
anc-in-a:ṭṭi	>	ancina:ṭṭi	'when afraid'
me:-nd-a:ṭṭi	>	me:nda:ṭṭi	'when grazed'
aḍi-t-a:ṭṭi(5.1)	>	aḍitta:ṭṭi	'when bet'

4.16 Conditional

-a:kki is the only conditional marker used in Urali.
St.- [Tr.] — [cau.] - past tense {-a:kki}

4.16.1 ~ a:kki

muRung-k-in-akki (5.5,7)	>	muRukkina:kki (Tr.)	'if(someone) twists'
muRung-in-a:kki	>	muRungina:kki (Intr.)	
Rong-k-in-a:kki (5.5,7)	>	Rokkina:kki(Tr.)	'if (someone) sleeps'
Rong-in-a:kki	>	Rongina-kki (Intr.)	
ë:R-in-a:kki	>	ë:Rina:kki	'if (someone)climbs'
me:-nd-akki	>	me:nda:kki	'if (something)grazes'
anc-in-a:kki	>	ancina:kki	'if (someone)afraid'
aḍi-pis-in-a:kki (5.1)	>	aḍippisina:kki	'if (someone) cause to beat'
aḍi-vus-in-a:kki	>	aḍivusina:kki	
sol-is-in-a:kki (5.18)	>	sollisina:kki	'if (someone)cause to tell'
veṭṭ-is-in-a:kki	>	veṭṭisina:kki	'if (someone)cause to cut'

4.17 Prohibitive

The two prohibitive markers used are -veṇa and -kuḍa:du and they are in free variation

St.- [Tr.] - [cau.] - [L.M.] - Inf.

4.17.1 ~-veṇa ∾ -kuḍa:du

Rong-k-a-veṇa (5.5,7)	>	Rokkaveṇa	'should/must not sleep'
Rong-k-a-kuḍa:du (5.5,7)	>	Rokkakuḍa:du (Tr.)	
Rong-g-a-veṇa (5.19)	>	Rongugaveṇa	'should/must not sleep'
Rong-g-a-kuḍa:du (5.19)	>	Rongugakuḍa:du (Intr.)	

tirumb-k-g-a:kku-veṇa (5.5,6,7,19)	>	tiruppuga:kkuveṇa	'should/must not turn'
tirumb-k-g-a:kku-kuḍa:du (5.5,6,7,19)	>	tiruppuga:kku kuḍa:du	
te:-k-a-veṇa (5.1)	>	te:kkaveṇa	'should/must not rub'
te:-k-a-kuḍa:du (5.1)	>	te:kkakuḍa:du	
iṇḍ-g-a-veṇa (5.19)	>	iṇḍugaveṇa	'should/must not squeeze'
iṇḍ-g-a-kuḍa:du (5.19)	>	iṇḍugakuḍa:du	
iṇḍ-g-a:kku-veṇa (5.19)	>	iṇḍuga:kkuveṇa	'should/must not squeeze'
iṇḍ-g-a:kku-kuḍa:du (5.19)	>	iṇḍuga:kkukuḍa:du	
ë:R-tt-is-g-a-veṇa (5.3,19)	>	ë:ttisugaveṇa	'should/must not cause to climb'
ë:R-tt-is-g-a-kuḍa:du (5.3,19)	>	ë:ttisugakuḍa:du	
ë:R-tt-is-g-a:kku-veṇa (5.3,19)	>	ë:ttisuga:kkuveṇa	
ë:R-tt-is-g-a:kku-kuḍa:du (5.3,19)	>	ë:ttisuga:kku kuḍa:du	
var-g-a-veṇa (5.19)	>	varugaveṇa	'should/must not come'
var-g-a-kuḍa:du (5.19)	>	varugakuḍa:du	
se:-g-a-veṇa	>	se:gaveṇa	'should/must not do'
se:-g-a-kuḍa:du	>	se:gakuḍa:du	

4.18 Person, Gender and Number

Urali shows three way opposition in personal suffiixes. They are, first, second and third person suffixes.

	First	Second	Third			
			Masculine	Feminine	Neuter	Human Plural
Singular	-en	-a·	-an	-aḷ	-ad	-a:r
Plural	-e:m	-iri	-	-	ina	

4.18.1 First Person

4.18.1.1 First Person singular

{-en}
∼-en

sol-g-ϕ-en (5.18,19,24)	>	solluge	'(I) tell'
kü:-d-en (5.24)	>	kü:de	'(I) weeded'

Rong-k-in-en (5.5,7,24)	>	Rokkine (Tr.)	'(I) slept'
anc-in-en (5.24)	>	ancine	'(I) scared'
tirumb-g-a-maṭṭ-en (5.19,24)	>	tirumbugamaṭṭe	'(I) will not turn'
ëRu-vus-g-a-maṭṭ-en (5.19,24)	>	ëRuvusugamaṭṭe	'(I) will not cause to throw'
o:ḍ-in-en-a:	>	o:ḍinena:	'did (I) run'

4.18.1.2 First person plural

{-e:m}
~-e:m

naḍa-k-ϕ-e:m (5.1,19)	>	naḍakke:mu	'we walk'
aḍav-in-e:m (5.19)	>	aḍavine:mu	'we worshiped'
le:-vus-g-ϕ-em (5.19)	>	le:vusuge:mu	'we cause to call'
aRu-k-a-maṭṭ-e:m (5.1,19)	>	aRukkamaṭṭe:mu	'we will not cut'
vü:-nd-e:m-a:	>	vü:nde:ma:	'did we fall'

4.18.2 Second Person

4.18.2.1 Second person singular

{-a}
~-a

te:-k-ϕ-a (5.1)	>	te:kka	'(you sg.) rub'
Rong-k-in-a (5.5,7)	>	Rokkina (Tr.)	'(you sg.) slept'
tirumb-in-a	>	tirumbina	'(you sg.) turned'
aḍi-vus-in-a	>	aḍivusina	'(you sg.) caused to beat'
tumb-g-ϕ-a-maṭṭ-a (5.19)	>	tumbugamaṭṭa	'(you sg.) will not insert'

4.18.2.2 Second person plural

{-iri}
~-iri

nil-k-ϕ-iri (5.1,3)	>	nikkiri	'(you pl.) stand'
sambäri-t-iri (5.1)	>	sambärittiri	'(you pl.) earned'
ëRu-pis-in-iri	>	ëRuppisiniri	'(you pl.) caused to throw'
tang-is-g-ϕ-iri (5.19)	>	tangisugiri	'(you pl.) cause to stay'
naḍa-k-a-maṭṭ-iri (5.1)	>	naḍakkamaṭṭiri	'(you pl.) will not walk'

maḍu-t-in-iri (5.1)	>	maḍuttiniri (Tr.)	'(you pl.) folded'
o:ḍ-k-in-iri-a: (5.5,6,10)	>	o:ṭṭinira:	'did (you pl.) drive'

4.18.3 Third Person

4.18.3.1 Masculine singular

{-an}
∼-an

eḷud-g-ϕ-an (5.19,22)	>	eḷudugä	'(he) writes'
kü:-d-an (5.22)	>	kü:dä	'(he) weeded'
ke:ḷ-k-ϕ-an (5.1,3,22)	>	ke:kkä	'(he) listens'
ruḷ-tt-is-in-an (5.2,3,22)	>	ruṭṭisinä	'(he) caused to roll'
soRi-g-a-maṭṭ-an (5.22)	>	soRigamaṭṭä	'(he) will not scratch'
ḍe:-vus-g-a:d-av-an (5.19,22)	>	ḍe:vusuga:davä	'(he) who does/did not cause to break

4.18.3.2 Feminine singular

{-aḷ}
∼-aḷ

sol-g-ϕ-aḷ (5.18,19,23)	>	solluga	'(she) tells'
naḍa-k-ϕ-aḷ (5.1,23)	>	naḍakka	'(she) walks'
uni-t-aḷ (5.1,23)	>	unitta	'(she) thought'
uni-k-a-maṭṭ-aḷ (5.1,23)	>	unikkamaṭṭa	'(she) will not think'
ëRu-pis-g-ϕ-aḷ (5.1,19,23)	>	ëRuppisuga	'(she) causes to throw'
ekk-in-av-aḷ (5.23)	>	ekkinava	'(she) who kicked'
pa:ḍ-is-in-av-aḷ (5.23)	>	pa:ḍisinava	'(she) who caused to sing'

4.18.3.3 Neuter singular

{-ad}
∼-ad

ë:R-g-ϕ-ad (5.19)	>	ë:Rugadu	'(it) climbes'
ë:R-in-ad (5.19)	>	ë:Rinadu	'(it) climbed'
ruḷ-tt-is-in-ad (5.2,3,19)	>	ruṭṭisinadu	'(it) caused to roll'
me:-g-a-maṭṭ-ad (5.19)	>	me:gamaṭṭadu	'(it) will not graze'
ë:R-g-a:d-ϕ-ad (5.19)	>	ë:Ruga:dadu	'(that) which does/did not climb'
ë:R-in-ad-a:	>	ë:Rinada:	'did it climb'

4.18.3.4 Neuter plural

{-a}

~-a, ~-ina

4.18.3.4.1 ~-a occurs after the past tense marker -in- and -n-

alemo:d-in-a	>	alemo:dina	'(they neu.) wandered'
naḍung-in-a	>	naḍungina	'(they neu.) trembled'
paḷa:g-in-a	>	paḷa:gina	'(they neu.) acquainted'
ëRu-pis-in-a (5.1)	>	ëRuppisina	'(they neu.) caused to throw'
ëRu-vus-in-a	>	ëRuvusina	
po:-n-a	>	po:na	'(they neu.) went'
vü:-t-in-a (5.1)	>	vü:ttina (Tr.)	'(they neu.) fell'

4.18.3.4.2 ~-ina occurs elsewhere.

var-g-ϕ-ina (5.19)	>	varugina	'(they neu.) come'
tin-is-g-ϕ-ina (5.18,19)	>	tinnisugina	'(they neu.) cause to eat'
usung-k-is-g-ϕ-ina (5.5,7,19)	>	usukkisugina (Tr.)	'(they neu.) cause to move'
usung-is-g-ϕ-ina (5.19)	>	usungisugina (Intr.)	
naḍa-nd-ina	>	naḍandina	'(they neu.) walked'
ki:-nd-ina	>	ki:ndina	'(they neu.) torn'

4.18.4 Human Plural

{-a:r}

~-a:r

veḷa:ḍ-g-ϕ-a:r (5.19)	>	veḷa:ḍuga:ru	'(they) play'
ë:R-in-a:r (5.19)	>	ë:Rina:ru	'(they) climbed'
vaḍiketṭ-in-a:r (5.19)	>	vaḍiketṭina:ru	'(they) filtered'
mutt-in-a:r (5.19)	>	muttina:ru	'(they) kissed'
tin-is-g-ϕ-a:r (5.18,19)	>	tinnisuga:ru	'(they) cause to eat'
ëRu-pis-in-a:r (5.1,19)	>	ëRuppisina:ru	'(they) caused to throw'
ujj-in-a:r-a:	>	ujjina:ra:	'did they wash'

4.19 Complex Verb Stems

A complex verb stem consists of a main verb and one or more auxiliary verbs added either to the verbal participle or to the infinitive form of the main

verb. The complex verb forms with verbal participle are called **aspects** and the forms with the infinitive are called **modale**[1].

Aspectual Verbs

In Urali, there are in total seven aspectual auxiliary verbs identified and they are capable of giving different aspectual notions when used in sentences. The aspectual auxiliary verbs and the various notions expressed by them are given in brief below.

-iru-	'perfective'
-vey-	'utility'
-ka:ṭṭ-	'demonstrational'
-muḍi-	'completive'
-viḍ-	'definitive'
-po:-	'accidental'
-[k]oṇḍiru	'durative'

Modals

The three 'modals' identified are listed below with their respective 'modal' notions.

-oṇum-	'obligatory'
-muḍi-	'potential'
-muḍiya:d-	'negative potential'

4.19.1 Aspects

$$\begin{matrix} MV - Aux_1 & Aux_2 \\ VP \end{matrix}$$

4.19.1.1 Perfective

The auxiliary verb -iru- is used to denote the perfective notion of the sentence.

{-iru}
$\sim$-iru

ki:-t-in-ϕ-iru-k-en
(5.1,20,10,24) > ki:ttirukke 'I have torn'
uni-t-ϕ-iru-k-an (5.1,22) > unittirukkä 'he had thought'
var-nd-ϕ-iru-k-e:m
(5.3,1,19) > vandirukke:mu 'we had come'

[1] H.F.Schiffmann, A Transformational grammar of the Tamil Aspectual system, Washington, 1969 pp. 8.

In the continuous speech, it is observed that generally while using the auxiliary verb -iru-, the initial vowel i- is deleted.

ki:ttirukken	>	ki:ttrukke
unittirukkan	>	unittrukkä
vandirukke:m	>	vandrukke:mu

4.19.1.2 Utility

The notion of utility is conveyed by the auxiliary verb -vey-

{-vey-}
~ -vey-

sambäri-t-ϕ-vey-t-a
(5.1,19,4) > sambärittuvetta '(you sg.) have earned'

4.19.1.3. Demonstrational

Demonstrational notion is being conveyed while using the auxiliary verb -ka:ṭṭ-

naḍa-nd-ϕ-ka:ṭṭ-in-e:m
(5.19) > naḍanduka:ṭṭine:mu '(we) demonstrated how to walk'

4.19.1.4. Completive

Completive notion in Urali is conveyed through the auxiliary verb -muḍi-

{-muḍi-}
~ -muḍi-

Rong-k-in-ϕ-muḍi-t-iri > Rokkimuḍittiri '(you pl.) made (x) to sleep'
(5.5,7,20,1)

veṭṭ-in-ϕ-muḍi-t-an
(5.20,1,22) > veṭṭimuḍittä '(he) finished cutting'

4.19.1.5 Definitive

In Urali, the auxiliary verb -viḍ- gives a definitive notion in completing an action in addition to the completive meaning it gives.

{-viḍ-}
~ -viḍ-

var-nd-ϕ-viḍ-t-aḷ
(5.3,19,5,6,23) > vanduviṭṭa '(she) came'

anc-in-ϕ-vid-t-en
(5.20,5,6,24) > anciviṭṭe '(I) scared'

4.19.1.6 Accidental

The accidental notion is conveyed by the marker -po:-

{-po:-}
~-po:-

ḍi-nd-ϕ-po:-n-ad (5.19) > ḍindupo:nadu
'broke into pieces'

4.19.1.7. Durative

The auxiliary verb — [k]oṇḍiru- gives the durative notion. It is observed that the voiceless plosive of the auxiliary verb - [k]oṇḍiru- is sometimes optionally deleted in the speech.

{-[k]oṇḍiru}
~-[k]oṇḍiru-

eḷud-in-ϕ-[k]oṇḍiru-k-ϕ-aḷ (5.20,1,23) > eḷudikoṇḍirukka (5.20,17,1)
eḷudiyoṇḍirukka
'she is writing'

anc-in-ϕ-[k]oṇḍiru-nd-an (5.20,22) > ancikoṇḍirundä/(5.20,17,22)
anciyoṇḍirunḍä
'he had been scared'

Auxiliary verb -a:s has a special character in Urali. That is, -a:s will be occurring only after the conjugated forms of all the other auxiliary forms. The addition of -a:s gives a completive notion to the complex verb stems.

sambäri-t-ϕ-vey-t-ϕ-a:s (5.1,19,4) > sambärittuvetta:su
'had earned'

naḍa-nd-ϕ-ka:ṭṭ-in-ϕ-a:s (5.19,20,17) > naḍanduka:ṭṭiya:su
'had demonstrated to walk'

Rong-k-in-ϕ-muḍi-t-ϕ-a:s (5.5,7,20,1,19) > Rokkimuḍitta:su
'had made (x) to sleep'

anc-in-ϕ-viḍ-t-ϕ-a:s (5.20,5,6,19) > anciviṭṭa:su 'had scared'

ḍi-nd-ϕ-po:-n-ϕ-a:s (5.19) > ḍindupo:na:su 'had broken'

4.19.2 Modals

4.19.2.1 Obligatory

{-oṇum}
~-oṇum

sambäri-k-a-oṇum (5.1,10) > sambärikkoṇum 'should earn'

vaRu-k-a-oṇum (5.1,10) > vaRukkoṇum 'should fry'

4.19.2.2 Potential

{-muḍi-}
∼-muḍi-

kala:s-g-a-muḍi-g-ϕ-ed (5.19)	>	kala:sugamuḍigedu '(one) can mix'
naḍa-k-a-muḍi-g-ϕ-ed (5.1,19)	>	naḍakkamuḍigedu '(one) can walk'

4.19.2.3 Negative Potential

{-muḍiya:d-}
∼-muḍiya:d-

ë:R-g-a-muḍiya:d (5.19)	>	ë:Rugamuḍiya:du '(one) cannot climb'
puḍi-k-a-muḍiya:d (5.1,19)	>	puḍikkamuḍiya:du '(one) cannot hold'

4.20 Stem Alternants

4.20.1 Call

{le:-}
∝ le:-, ∝ lë-

∝ le:- occurs before the imperative markers and the causative suffixes.

le:-ϕ	>	le:	'(you sg.) call'
le:-vi	>	le:vi	'(you pl.) call'
le:-vus-g-ϕ-a:r (5.19)	>	le:vusuga:ru	'(they) cause to call'

∝ le- occurs elsewhere

le-t-iri (5.1)	>	lettıri	'(you pl.) called'
le-t-a:kki (5.1)	>	letta:kki	'if (someone) calls'

4.20.2 Break

{ḍe-}
∝ ḍe:-, ∝ ḍe-

∝ ḍe:- occurs before the imperative and causative suffikes.

ḍe:-ϕ	>	ḍe:	'(you sg.) break'
ḍe:-vi	>	ḍe:vi	'(you pl.) break'
ḍe:-pis-g-ϕ-an (5.1,19,22)	>	ḍe:ppisugä	'(he) cause to break'
ḍe:-vus-g-ϕ-an (5.19,22)	>	ḍe:vusugä	'(he) cause to break'

∝ ḍe- occurs elsewhere.

ḍe-k-ϕ-iri (5.1)	>	ḍekkiri	'(you pl.) break'
ḍe-t-in-an (5.1,22)	>	ḍettinä	'(he) broke'

4.20.3 Defeat

{to:-}

∝ to:R-, ∝ to:-

∝ to:R- occurs before the imperative and the causative suffixes.

to:R-ϕ	>	to:Ru	'(you sg.) defeat'
to:R-i	>	to:Ri	'(you pl.) defeat'
to:R-is-in-aḷ (5.22)	>	to:Risina	'(she) caused to defeat'

∝ to:- occurs elsewhere.

to:-t-iri (5.1)	>	to:ttiri	'(you pl.) got defeated'
to:-k-ϕ-aḷ (5.1,23)	>	to:kka	'(she) gets defeated'

4.20.4 Heat

{juḍ-}

∝ ju:ḍ-, ∝ juḍ-

∝ ju:ḍ- occurs before the verbal derivative -ϕ

ju:ḍ-ϕ (5.19)	>	ju:ḍu	'heat'

∝ juḍ- occurs elsewhere.

juḍ-g-a (5.19)	>	juḍuga	'to heat'
juḍ-t-iri (5.5,6)	>	juṭṭiri	'(you pl.) burned'

4.20.5 Spoil

{këd-}

∝ kë:ḍ-, ∝ këḍu-, ∝ këḍ

∝ kë:ḍ- occurs before the derivative suffix ϕ

kë:ḍ-ϕ	>	kë:ḍu	'spoil' (N)

∝ këḍu- occurs when the verb takes object.

këḍu-t-in-iri (5.1)	>	keḍuttiniri	'(you pl.) spoiled'
këḍu-k-a:d-a (5.1)	>	këḍukka:ḍa	'that which does/did not spoil'

∝ këḍ- occurs elsewhere.

këḍ-t-ad (5.5,6)	>	këṭṭadu	'be spoiled'
këd-g-a:d-a (5.19)	>	këḍuga:da	'that which does/did not spoil'

4.20.6 Die

{sa:-}

∝ sa-, ∝ sa:-

∝ sa- occurs before the past tense marker -t-

sa-t-an (5.1,22)	>	sattä	'(he) died'
sa-t-a:kki (5.1)	>	satta:kki	'(if) (someone) dies'

∝ sa:- occurs elsewhere.

sa:-g-a	>	sa:ga	'to die'
sa:-g-ϕ-an (5.22)	>	sa:gä	'(he) dies'

4.20.7 Give

{tar-}

∝ ta-, ∝ ta:-, ∝ tar-

∝ ta- occurs before the past tense marker -nd-

ta-nd-iri	>	tandiri	'(you pl.) gave'

∝ ta:- occurs before the imperative singular marker -ϕ

ta:-ϕ	>	ta:	'(you sg.) give'

∝ tar- occurs elsewhere.

tar-i	>	tari	'(you pl.) give'
tar-g-a (5.19)	>	taruga	'to give'

4.20.8 Stand

{ni-}

∝ nil-, ∝ nin-, ∝ ni-

∝ nil- occurs before the imperatives and the causatives.

nil-ϕ (5.18,19)	>	nillu	'(you sg.) stand'
nil-i (5.18)	>	nilli	'(you pl.) stand'
nil-is-in-aḷ (5.18,23)	>	nillisina	'(she) caused to stand'

∝ nin- occurs before the past tense marker.

nin-t-an (5.22)	>	nintä	'(he) stood'

∝ ni- occurs elsewhere.

nil-k-a (5.1,3)	>	nikka	'to stand'
nil-k-ila (5.1,3)	>	nikkila	'(one) may stand'

4.21 Verbal Derivatives

4.21.1 Derivative Suffixes

Verbal derivatives in Urali are formed by the addition of certain suffixes called the derivative suffixes, to the verb stems. In Urali, only very limited verb stems take the derivative suffixes.

The verbal derivatives found in Urali are classified into five categories on the basis of the relationship between the verb stem and the derivative suffix, based on certain generalised meaning categories. They are (i) the deed, (ii) the result of an action, (iii) the action, (iv) resultant object of an action and (v) instrument or consequence of an action.

Following are the various derivative suffixes identified in Urali.

-ke, -ti, -pu, -ta, -ka, -tu, -a, -ma:na, -ϕ, -vu, -i, -ige, and -ge. These suffixes cannot be easily distributed, as mutually exclusive items, among the five meaning classes of verbal derivation referred above.

4.21.1.1 The deed

St. {-ke}

∝ -ke, ∝ -ti, ∝ -pu

4.21.1.1.1 ∝ -ke

ciri-ke (5.1)	>	cirikke	'laughing'
anju-ke (5.1)	>	anjukke	'fear'

4.21.1.1.2 ∝ -ti

maRa-ti (5.1)	>	maRatti	'forgetfulness'

4.21.1.1.3 ∝ -pu

puḷi-pu (5.1)	>	puḷippu	'sourness'
eni-pu (5.1)	>	enippu	'sweetness'
key-pu (5.1)	>	keyppu	'bitterness'

4.21.1.2 The result of an action

St. {-ta}

∝ -ta, ∝ -ka, ∝ -tu

4.21.1.2.1 ∝ -ta

a:ḍ-ta (5.5,6)	>	a:ṭṭa	'play'
ku:ḍ-ta (5.5,6)	>	ku:ṭṭa	'crowd'

4.21.1.2.2 ∝ -ka

Rong-ka (5.5)	>	Rokka	'sleep'

4.21.1.2.3 ∝ -tu

eḷud-tu (5.5)	>	eḷuttu	'letter'
pa:ḍ-tu (5.5,6)	>	pa:ṭṭu	'song'

4.21.1.3 The action

St. {-a}

4.21.1.3.1 ∝ -a

kerum-a	>	keruma	'caugh'

4.21.1.4 Resultant - object of an action

St. {-ma:na}

∝ -ma:na, ∝ -ϕ, ∝ -vu

4.21.1.4.1 ∝ -mana

var-ma:na (5.19)	>	varuma:na	'earning'

4.21.1.4.2 ∝ -ϕ

kaṭṭ-ϕ (5.19)	>	kaṭṭu	'bundle'
kutt-ϕ (5.19)	>	kuttu	'stab'
aḍi-ϕ	>	aḍi	'beat'
kë:ḍ-ϕ (5.19)	>	kë:ḍu	'spoil'
ju:ḍ-ϕ (5.19)	>	ju:ḍu	'heat'

4.21.1.4.3 ∝ -vu

sa:-vu	>	sa:vu	'death'

4.21.1.5 Instrument of an action

St. {-i}

∝ -i, ∝ -ige, ∝ -ge

4.21.1.5.1 ∝ -i

udav-i	>	udavi	'help'
mu:ḍ-i	>	mu:ḍi	'lid'

4.21.1.5.2 ∝ -ige

a:s-ige	>	a:sige	'bed'
eṇṇ-ige	>	eṇṇige	'counting'

4.21.1.5.3 ∝ -ge

aḍu-ge	>	aḍuge	'cooking'

4.22 Modifiers

All the adjectives are treated under the nominal modifiers and the adverbs under the verbal modifiers. The modifiers are indeclinable. The modifiers are classified on the basis of their semantic qualities and syntactic function. Modifiers are broadly classified into three classes. They are,

(i) Simple
(ii) Derived, and
(iii) Reduplicated

4.22.1 Nominal Modifiers

4.22.1.1 Simple Adjectives

Simple adjectives are monomorphemic in nature. Simple adjectives include the numerals and the other types of qualitative and quantitative adjectives. The qualitative adjectives can be subgrouped into different types

which denote colour, taste, etc. Quantity is being denoted by the quantitative adjectives.

4.22.1.1.1 Qualitative adjectives

nalla	'good'
pa:ya	'old'
pudiya	'new'

4.22.1.1.2 Quantitative adjectives

dësike	'much'
ba:ḷa	'much'
kammi	'little'
siḍike	'little'
onRe	'one'
oru	'one'

4.22.1.1.3 Descriptive adjectives

biliya	'big'
cinna	'small'
dappa	'big'
perudda	'big'

4.22.1.1.4 Adjectives of colour

bu:da	'purple'
kaRuppu	'black'
kempu	'red'
pecca	'green'
veḷḷe	'white'
manja	'yellow'
ni:la	'blue'

4.22.1.1.5 Demonstrative adjectives

i:	'this' (prox.)
a:	'that' (Rem.)
e:	'which' (Interr.)

4.22.1.2 Derived adjectives

4.22.1.2.1 Adjectives from nouns

Certain nouns like aḷag 'beauty', veld 'old', kë:ḍ 'bad', etc., will take the suffix -a:na while they are functioning as adjectives.

aḷag-a:na	aḷaga:na	'beautiful'
veld-a:na	velda:na	'old'
kë:ḍ-a:na	kë:ḍa:na	'bad'

A noun or pronoun in genitive can also function as a nominal modifier which can otherwise be called as possessive adjective.

nanna ku:re (3.8.6.1)	'my house'
pammuttu puḷi (3.8.6.2)	'fruit juice'

4.22.1.2.2 Adjectivs from noun through relative participle.

The relative participle and the negative relative participle can function as a nominal modifier.

ë:Rina mara (4.11.1)	'the tree which was climbed'
me:ga:da dana (4.11.1)	'the cattle which do/did not graze'
illa:da mara	'the tree which does not exist'

4.22.1.2.3 Adjectives from numerals

By the addition of the suffix -à:vaḍ (3.10.15) certain ordinals are derived from the cardinal numerals and will function as nominal modifiers.

patt-a:vaḍ (5.19)	>	patta:vaḍu	'tenth'
onR-a:vaḍ (5.19)	>	onRa:vaḍu	'first'

4.22.1.3 Reduplicated adjectivs

Increase of intensity in the meaning is expressed in this type of nominal modifiers through the reduplicated utterance of the simple adjective.

nalla nalla	'good good'
pa.ya pa:ya	'old old'
ba:ḷa ba:ḷa	'much much'

Certain adjectives discussed earlier, though are indeclinable, have the characteristic features of verbs. In other words, these basic adjectives behave like verbs and can take or are capable of taking other verbal suffixes such as participial noun, relative participle, third person and gender and number suffixes. For example, the simple qualitative and descriptive adjectives such as nalla, pa:ya, pudiya, biliya, etc., can be analysed as the adjectival stem plus the relative participle maker -a.

nal-a (5.18)	>	nalla
pudi-a (5.17)	>	pudiya
bili-a (5.17)	>	biliya

The various verbal suffixes these adjectives take are discussed below.

Relative participle

nal-a (5.18)	>	nalla	'good'
perudd-a	>	perudda	'big'
bili-a (5.17)	>	biliya	'big'
aRi-a (5.17)	>	aRiya	'rare'
illa:d-a	>	illa:da	'that which does not exist'

Participial noun

veld-a-an (5.14.22)	>	veldavä	'he who is old'
perudd-a-aḷ (5.14,23)	>	peruddava	'she who is big'
cin-a-d (5.18,19)	>	cinnadu	'that which is small'
illa:d-a-aḷ (5.14,23)	>	illa:dava	'she who does not have'

Gender and Number

These stems also take the gender and number suffixes. Masculine gender is represented by -an (3.6.1.1), feminine by -aḷ (3.6.2.1) neuter singulr by -d (3.6.3.1) and plural by -vei (3.6.4.1) Epicene plurul is represented by the suffix -ar.

nal-a-an (5.18,22)	>	nallavä	'good man'
cin-a-aḷ (5.18,23)	>	cinnava	'small girl'
uḷ-a-d (5.18,19)	>	uḷḷadu	'(it) exist'
bili-a-ar (5.17,14,19)	>	biliyavaru	'big persons'
veld-a-ar (5.14,19)	>	veldavaru	'old persons'
cin-a-vei (5.18)	>	cinnavei	'small things'

4.22.2 Verbal modifiers

4.22.2.1 Simple adverbs

Like the simple adjectives, the simple adverbs are also monomorphemic in nature. Following are some of the simple adverbs used in Urali.

jina:mu	'daily'
nä:RRu	'yesterday'
o:Raka	'tomorrow'
maṇṇa	'slowly'
aḍikkaḍi	'often'
maRupaḍi maṇatta:ru	'(they) spoke again'
inumu kë:ḷu	'(you sg.) still listen'
veRude se:gä	'(he is) doing without purpose'
siḍike kala:sine	'(I) little bit mixed'
ëtteni kala:sine	'(I) little bit mixed'
seri va:	'alright, come'
seri maṇi	'alright, talk'

i) Pro-clitics,
ii) Post-clitics, and
iii) Enclitics

4.24.1 Pro-clitics

Pro-clitics are those which can occur before another clitic or noun. Pro-clitics can be further subdivided into two classes, namely,

i) Demonstrative pro-clitics which include remote demonstrative pro-clitics and proximate pro-clitics, and

ii) Interrogative pro-clitics

4.24.1.1 Demonstrative pro-clitics.

4.24.1.1.1 Remote demonstrative pro-clitics.

{a-}
~ a:-, ~ ä-, ~ a-

4.24.1.1.1.1 ~ a:- occurs before velar voiceless plosive -k

a:-kaḍe	>	a:kaḍe	'there'

4.24.1.1.1.2 ~ ä- occurs before the nasal -n

ä-nne	>	änne	'that side'

4.24.1.1.1.3 ~ a- occurs elsewhere.

a-tteni	>	atteni	'that many'
a-dikke	>	adikke	'there'

4.24.1.1.2 Proximate demonstrative pro-clitics.

{i-}
~ i:-, ~ i-

4.24.1.1.2.1 ~ i:- occurs before velar voiceless plosive -k

i:-kaḍe	>	i:kaḍe	'here'

4.24.1.1.2.2 ~ i- occurs elsewhere.

i-tteni	>	itteni	'this many'
i-dikke	>	idikke	'here
i-nne	>	inne	'this side'

4.24.1.2 Interrogative pro-clitics.

{e-}
~ e:-, ~ e-

4.24.1.2.1 ~ e:- occurs before velar -k and the homorganic consonant cluster -ng

e:-kaḍe	>	e:kaḍe	'where'
e:-nge	>	e:nge	'where'

4.24.1.2.2 ~ e- occurs elsewhere.

e-nna:kku	>	enna:kku	'why'
e-tteni	>	etteni	'how many'
e-nne	>	enne	'which side'
e-dikke	>	edikke	'where'

4.24.2 Post-clitics

Post clitics are those which occur after pro-clitics and these are mainly grouped under four classes, viz.,

i) Place clitics
ii) Time clitics
iii) clitics of manner and
iv) clitics of quantity

4.24.2.1 Place clitics

Place clitics are represented by four markers, namely, -kaḍe, -nne, -dikke and -nge.

a:-kaḍe	>	a:kaḍe	'there'
ä-nne	>	änne	'that side'
i-dikke	>	idikke	'here'
e:-nge	>	e:nge	'where'

4.24.2.2 Time clitics

Time clitics are marked with -nR and -pp.

ä-nR (5.19)	>	änRu	'that day'
i-nR (5.19)	>	inRu	'this day'
a-pp (5.19)	>	appu	'at that time'
e-pp (5.19)	>	eppu	'when'

4.24.2.3 Clitics of manner

This type of clitics are marked with -ma:dirume and -nnëme.

4.24.2.3.1 ~ ma:dirume occurs after the pro-clitics which consist of long vowels.

a:-ma:dirume	>	a:ma:dirume	'in that manner'
i:-ma:dirume	>	i:ma:dirume	'in this manner'
e:-ma:dirume	>	e:ma:dirume	'in which manner'

4.24.2.3.2 ~ -nnëme occurs after the pro-clitics of short vowels.

a-nnëme	>	annëme	'in that manner'
i-nnëme	>	innëme	'in this manner'
e-nnëme	>	ennëme	'in which manner'

4.24.2.4 Clitics of quantity

Clitics of quantity is marked with -tteni and -ppRa.

a-tteni	>	atteni	'that many'
i-tteni	>	itteni	'this many'
a-ppRa	>	appRa	'that much'
e-ppRa	>	eppRa	'how much'

4.24.3 Enclitics (Encl.)

Enclitics are those which occur after pro-clitics and can be associated with nouns, verbs or adverbs. There are four kinds of enclitics identified in Urali. They are,

i) $Encl_1$ which occurs after a noun.
ii) $Encl_2$ which occurs after a verb.
iii) $Encl_3$ which occurs after both verb and noun.
iv) $Encl_4$ which occurs after post-clitics.

4.24.3.1 Enclitic$_1$

Under $Enclitic_1$ there are several bound forms. When a form of $Enclitic_1$ is added to a noun, it expresses different notions such as additive, completive, conjunctive, emphasis, interrogative, etc.

4.24.3.1.1 Completive

{-um}
~ -um

mu:nR-um (5.19)	>	mu:nRumu	'(all the) three'
a:R-um (5.19)	>	a:Rumu	'(all the) six'
mu:nR-a:ḷ-um (5.19)	>	mu:nRa:ḷumu	'(all the) three persons'
a:R-a:ḷ-um (5.19)	>	a:Ra:ḷumu	'(all the) six persons'

mu:nRumu vandina 'all the three came'
mu:nRa:ḷumu vanda:ru 'all the three persons came'

4.24.3.1.2 Additive

kuruḍan-um (5.19)	>	kuruḍanumu	'even the blind' 'blind also'
kuṭṭan-um (5.19)	>	kuṭṭanumu	'even the lame' 'lame also'

pa:ḍin-a:m (5.19) > pa:ḍina:mu 'even if (one) sings'
nambin-a:m (5.19) > nambina:mu 'even if (one) believes'

4.24.3.3 Enclitic$_3$

4.24.3.3.1 Conjunctive$_2$

{-um - - - um}
∼-um - - - um

kuruḍan-um na:n-um > kuruḍanum na:num 'blind (man) and I'
ra:man-um na:n-um > ra:manum nanum 'Raman and I'
pa:ḍ-in-ϕ-um
a:ḍ-in-ϕ-um (5.20,17) > pa:diyum a:ḍiyum 'having sung and danced'

4.24.3.4 Enclitic$_4$

Enclitic$_4$ occurs after the post clitics and the suffixes can be grouped as universal clitic and indefinitive clitic

4.24.3.4.1 Universal clitic

{-um}
∼-anam, ∼-um
∼-anam occurs after the interrogative pronouns ä:r- (3.1.2.2.4) and ed- (3.1.2.2.2)

ä:r-anam (5.19) > ä:ranamu 'anybody'
ed-anam (5.19) > edanamu 'anything'

∼-um occurs elsewhere

epp-um (5.19) > eppumu 'always'
eppumu avä naḍakka 'always she walks'

4.24.3.4.2 Indefinitive clitic

{-o:}
∼-o:

epp-o: > eppo: 'sometimes'
eppo: avä naḍakkä 'sometimes he walks'

CHAPTER 5

MORPHOPHONEMICS

A morpheme may occur with a single phonemic shape or in more than one phonemic form. In this chapter, the various morphophonemic changes found in Urali are discussed highlighting the place of occurrence of the phoneme in question which involves change in the continuous speech. In short, this chapter presents a structural description of the Urali morphophonemics.

In this chapter, the occurrence of Sandhi between two morphemes alone is discussed. The ampersand '&' which will be deleted finally indicates the morphemic boundary and '—' represents the place of occurrence of the phoneme that undergoes change. There are altogether twenty four rules showing the types of morphophonemic changes identified and explained in the body of the grammar. All the rules given in this chapter are ordered and if more than one rule operates, they operate one after the other.

Certain exceptions to the general rules given in this chapter are found and these exceptions and their environmental conditions are stated then and there after the particular rule where such irregularity is noticed.

5.1

$$\phi \rightarrow c_1 \; / \; \begin{matrix} v^* \\ r \\ l \\ \underline{l} \\ y \end{matrix} \quad \& \quad \left\{ \begin{matrix} -p_1 \; \& \; v \\ -p_1 v \end{matrix} \right\}$$

(p_1 stands for plosives p, t, k)

eḍu & t & iri > eḍu & t & t & iri (4.1.3.1)

le: & pis & g & ϕ & a:r > le: & p & pis & g & ϕ & a:r (4.3.1)

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* This rule does not operate if the vowel 'a' and the trill 'r' are followed by p_1 V where the P_1 is plosive 'k'

dana & kar & an	>	danakarä (3.9)	'man who owns cattle'
u:r & kar & an	>	u:rkarä (3.9)	'village man'

menni & k & ϕ & a:r > menni & k & k & ϕ & a:r (4.6.2.1)
pa:r & k & a > pa:r & k & k & a (4.5.1)
mel & k & a > mel & k & k & a (4.5.1)
kë:l̤ & k & a > kë:l̤ & k & k & a (4.5.1)
vey & t & a > vey & t & t & a (4.19.1.2)

5.2 $\begin{bmatrix} tt \\ tt \\ nd \end{bmatrix} \rightarrow \begin{bmatrix} ṯṯ \\ cc \\ ṇḍ \end{bmatrix} / \begin{bmatrix} l̤ \ \& — \\ y \ \& — \\ l̤ \ \& — \end{bmatrix}$

suruḷ & tt & in & aḷ > suruḷ & ṯṯ & in & aḷ (4.2.3)
pa:y & tt & in & e:m > pa:y & cc & in & e:m (4.2:3)
suruḷ & nd & ad > suruḷ & ṇḍ & ad (4.6.1.2)

5.3 $\left\{ \begin{matrix} l \\ l̤ \\ Ṛ \\ r \end{matrix} \right\} \rightarrow \phi / — \left\{ \begin{matrix} \& N \\ \& PP \\ \& P \& P \end{matrix} \right\}$

(P srands for plosives t and k)

ne:l & nd & iri > ne: & nd & iri (4.6.1.2)
mel & k & k & a > me & k & k & a (4.5.1)
ni:l̤ & ṇḍ & a:le > ni: & ṇḍ & a:le (4.7.2.1)
ni:l̤ & ṯṯ & in & iri > ni: & ṯṯ & in & iri (4.2.3)
kë:l̤ & k & k & a > kë: & k & k & a (4.5.1)
e:ma:R & nd & iri > e:ma: & nd & iri (4.1.2.2.2.1)
a:R & tt & in & iri > a: & tt & in & iri (4.2.3)
vaḷar & nd & iri > vaḷa & nd & iri (4.6.1.2, iv)
vaḷar & tt & in & e:m > vaḷa & tt & in & e:m (4.6.1.1, vi)
pa:r & k & k & a > pa: & k & k & a (4.5.1)

5.4 $y \rightarrow \phi \quad / \quad —\& \quad \left\{ \begin{matrix} cc \\ P \ \& \ P \end{matrix} \right\}$

(P stands for plosives t and k)

pa:y & cc & in & e:m > pa: & cc & in & e:m (4.2.3)
vey & t & t & a > ve & t & t & a (4.19.1.2)
vey & k & k & an > ve & k & k & an

5.5 $\begin{bmatrix} b \\ d \\ ḍ \\ g \\ l̤ \end{bmatrix} \rightarrow \begin{bmatrix} p \\ t \\ ṭ \\ k \\ ṭ \end{bmatrix} / — \ \& \ P$

(P stands for plosives t, k)

tirumb & k & in & iri	>	tirumb & k & in & iri (4.2.1)
tirund & k & in & iri	>	tirunt & k & in & iri (4.2.1)
puRa:ppaḍ & t & iri	>	puRa:ppaṭ & t & iri (4.6.1.3)
surug & k & in & aḷ	>	suruk & k & in & aḷ (4.2.1)
Rong & k & in & iri	>	Rong & k & in & iri (4.2.1)
iruḷ & ti	>	iruṭ & ti (3.6.2.7)

5.6 $\begin{Bmatrix} k \\ \\ t \end{Bmatrix} \rightarrow c_1 \quad / \quad [N] \quad c_1 \ \& -$

tirump & k & in & iri	>	tirump & p & in & iri (4.2.1)
o:ṭ & k & in & an	>	o:ṭ & ṭ & in & an (4.2.1)
puRa:ppaṭ & t & iri	>	puRa:ppaṭ & ṭ & iri (4.6.1.3)
iruṭ & ti	>	iruṭ & ṭi (3.6.2.7)
tirunt & k & in & iri	>	tirunt & t & in & iri (4.2.1)

5.7 $N \rightarrow \phi \ / \ - P_1 \ \& \begin{Bmatrix} p \\ t \\ k \end{Bmatrix}$

(P_1 stands for plosives p, t, k)

tirump & p & in & iri	>	tirup & p & in & iri (4.2.1)
tirunt & t & in & iri	>	tirut & t & in & iri (4.2.1)
Ronk & k & in & iri	>	Rok & k & in & iri (4.2.1)

5.8 $\begin{bmatrix} l \\ l \\ ḷ \end{bmatrix} \rightarrow \begin{bmatrix} n \\ p \\ ṇ \end{bmatrix} / \begin{bmatrix} \text{so-} \ \& \ n \ \& \\ - \ \& \ p \\ - \ \& \ n \end{bmatrix}$

sol & n & iri	>	son & n & iri (4.6.1.6)
na:l & pad	>	na:p & pad (3.10.4)
toḷ & nu:R	>	toṇ & nu:R (3.10.9.1)

5.9 $\begin{Bmatrix} n \\ \\ r \end{Bmatrix} \rightarrow ṇ \ / \ ṇ \ \& -$

toṇ & nu:R	>	toṇ & ṇu:R (3.10.9.1)
paṇ & reṇḍ	>	paṇ & ṇeṇḍ (3.10.10.2)

5.10 $\begin{Bmatrix} u \\ i \\ a \end{Bmatrix} \rightarrow \phi \ / \ c - \ \& \ v$

kattu & e	>	katt & e (3.8.1.3)
o:ṭ & ṭ & in & iri & a:	>	o:ṭ & ṭ & in & ir & a: (4.18.2.2)
vaRukka & oṇum	>	vaRukk & oṇum (4.19.2.1)

5.11 $a \rightarrow \bar{a} \; / \; - \& P_1 P_1$

(P_1 stands for plosives t and k)

vira & tt & i > vira & a & tti (3.8.2.2)

paṇa & kku > paṇa & a & kku (3.8.2.2)

5.12 $c \rightarrow c_1 \; / \; - \& c_1$

(c_1 stands for p or n)

muC & pad > mup & pad (3.10.3.1)

muC & nu:R > mun & nu:R (3.10.3.1)

5.13 $\bar{v} \rightarrow v \; / \; av \; \& \; —$

va:s & g & ϕ & av & a:r > va:s & g & ϕ & av & ar (4.13.2)

5.14 $\phi \rightarrow v \; / \; a - \& \; a$

u: - & v

cinn & a & aḷ > cinn & av & aḷ (P. 174)

pu: & e > pu: & v & e (3.8.1.3)

5.15 $p \rightarrow v \; / \; v \; \& \; \text{-}v$

iru & pad > iru & vad (3.10.2.1)

aRu & pad > aRu & vad (3.10.6.1)

5.16 Pvl → Pvd / N & —

am & pad > aṁ & bad (3.10.5.1)

5.17 $\phi \rightarrow y \; / \; \left\{ \begin{matrix} i \\ e \end{matrix} \right\} — \& \; v$

a — & $\bar{v}$

re:si & o:ṭṭukku > re:si & y & o:ṭṭukku (3.8.3.1)

bili & a > bili & y & a (P. 174)

katte & o:ḍe > katte & y & o:ḍe (3.8.3.2)

tanga & a:ru > tanga & y & a:ru (3.5.2.2.1)

5.18 $\phi \rightarrow c_1 \; / \; \# \; (c) \; \bar{v} \; c_1 — \left\{ \begin{matrix} \& \\ \# \end{matrix} \right\} v$

— & g

(c_1 is either nasal, lateral or semi vowel 'y')

\# nim & a > nim & m & a (3.5.2.1.1)

\# nil & is > nil & l & is (4.5.2)

\# tin # u > tinn # u (4.4.1.1)

₦ ay & a:yira	>	ay & y & a:yira (3.10.5.2)
₦ tin & g & a	>	tin & n & g & a (4.5.2)

5.19

$$\phi \rightarrow u \;/\; c\text{-}\& \begin{Bmatrix} kk \\ g \\ m \\ p \\ l \\ vey \end{Bmatrix}$$

$$c\text{-}₦$$

na & n & kku	>	na & n & u & kku (3.1.1.1.2)
ë:R & g & ila	>	ë:R & u & g & ila (4.10.1)
var & ma:na	>	var & u & ma:na (4.21.1.4.1)
or & pammu	>	or & u & pammu (3.10.1.1)
eṭṭ & lecca	>	eṭṭ & u & lecca (3.10.8.3)
sambäritt & veytta:su	>	sambäritt & u & vetta:su (4.19.1.7)
e & d ₦	>	e & d & u (3.1.2.2.2)

There is an irregularity with the rule $\phi \rightarrow u$ / c—₦. Some words ending in /m, n, l, ḷ, r, R, y/ are not always added with 'u', a phonic vowel. For example, the words such as

muṭṭa:ḷam	'fool'
ma:n	'deer'
va:l	'tail'
va:ḷ	'saw'
summa:r	'approximately'
e:ma:R	'deceive'
poy	'lie'
kulasta:r	'people from the same clan'
Ra:ttil	'balance'
takar	'tin'

and some other words ending in these consonants when occur in isolation always end in consonant only.

5.20 $n \rightarrow \phi \;/\; i\text{-}\&\phi$

nakk & in & ϕ	>	nakk & i & ϕ (4.12.1)
a:R & in & ϕ	>	a:R & i & ϕ (4.12.1)

5.21 $t \rightarrow R \;/\; R\,\&\text{-}t$

peR & t & aḷ	>	peR & R & aḷ (4.6.1.3)

5.22

$$an \rightarrow ä \;/\; \text{-}₦\;\&\begin{Bmatrix} t \\ k \\ n \end{Bmatrix}$$

av & an ⊬ > av & ä ⊬ (3.1.2.1.1.1)
av & an & ttu > avä & ttu (3.8.6.2)
av & an & kku > avä & kku (3.8.4.1)
av & an & n & dara > avä & n & dara (3.8.2.1)

5.23 ļ → ϕ / a - ⊬
a - & { n k t }

av & aļ > av & a (3.1.2.1.1.1)
iv & aļ > iv & a (3.1.2.1.2.1)
av & aļ & n & dara > av & a & n & dara (3.8.2.1)
av & aļ & kku > av & a & kku (3.8.4.1)
av & aļ & ttu > av & a & ttu (3.8.6.2)

5.24 en → e / - ⊬
se: & d & en ⊬ > se: & d & e (4.6.1.5)

CHAPTER 6

SYNTAX

In this chapter on syntax[1], the various constituents of the basic types of sentences such as Declarative, Interrogative, Imperative and Exclamatory found in Urali are analysed and discussed. The word order and subject and predicate relationship are discussed separately.

The basic sentences used in Urali can broadly be grouped into two classes namely,

i) Major sentences, and
ii) Minor sentences

6.1 Major Sentences

Major sentences are those utterances having fuller syntactic units which contain atleast the minimum number of phrases and can be analysed into smaller constituents.

Major sentence types are further grouped into three sub sections, viz.,

i) Simple sentences
ii) Complex sentences, and
iii) Compound sentences

6.1.1 Simple sentence

A simple sentence has only one subject and a predicate or it may consist of a subject, object and a verb which are noun and verb respectively or which may consist only of nouns in both the slots as in a nominal sentence.

We may have the simple sentences of Urali as consisting of two broad types: Nominal and Verbal types of sentences.

It should be noted here that each subtype can be expanded using various qualifiers either to the noun and/or to the verb and this would result in fairly

[1] In this chapter, the morphemic divisions of words are not indicated since it has been already explained in the chapters on morphology.

long 'simple' sentences. It should also be noted that the mixing of the types is also possible.

The concord between the nominal subject and the verbal predicate is maintained with respect to the number, gender or person of the nominal.

na:nu kë:kke	'I listen'
I - listen (P.T.)	
ni:mu oḷuddiri	'You (pl.) hid'
you (pl.) - hid (P.T.)	
avä u:dä	'He ploughed'
he - ploughed (P.T.)	
ava kü:da	'She weeded'
she - weeded (P.T.)	
adu ë:Rugadu	'It climbs'
it - climbs (P.T. Neu.)	

6.1.1.1 a) Nominal sentence

Nominal sentences can otherwise be called as noun plus noun sentences. That is, both the subject and the predicate will be nouns.

adu aṭṭaṇe	'That (is) herd'
that - herd	
idu dumbi	'This (is) dragon fly'
this - dragon fly	
iva - kuṭṭä	'He (is) lame (man)'
he (prox.) - lame (P.T.)	
ava u:ra:ḷi	'She (belongs to) 'Urali tribe'
she (Rem.) - urali	

b) Equational sentence

Further expansions of a nominal sentences are also possible while denoting the innate quality, rule or profession of the subject. It is also used to denote the identity of the subject.

idu nalla na:y	'This (is a) good dog'
this - good - dog	
avä oru kuRumbä	'He (is a) kurumba caste (man)'
he (Rem.) - one - kurumba caste	

c) Another variation of the nominal sentence is the one similar to 'a:ṇa' sentence (copula sentence) used in Malayalam.

idu kuruvi ada	'This (is) bird'
this - bird - be	

ivei nanna dana ada 'These (are) my cattle'
these - my - cattle - be

Note, however, that in the place of the above sentence, a nominal sentence can be used in the same sense.

idu kuruvi 'This (is) bird'
ivei nanna dana 'These (are) my cattle'

6.1.1.2 Existential sentence

Within the simple sentence, there are a few irregular verbs indicating existence and these verbs are not inflected for number, gender and person.

6.1.1.2.1 Absolute existence

toga uṇḍu 'There is god'
god - exists

6.1.1.2.2 Locational existence

ba:vili ni:ru uṇḍu 'Water (is there) in the well'
well (Loc.) - water - exist

ka:ḍili pa:Ru uṇḍu 'Eagle (is there) in the forest'
forest (Loc.) - eagle - exist

6.1.1.2.3 Temporal existence

na:ḷe satyamangala:tti 'Tomorrow (there is a) devotional
tomorrow - Satyamangalam (Loc.) song (programme) in Sathyamangalam'

toga pa:ṭṭu uṇḍu
devotional - song - exist

Within the simple sentence framework, a dative subject type sentence is also found. This dative subject sentence is used in the following senses.

6.1.1.2.4 Possession

nanukku ku:re irukkadu 'I have house'
me (Dat.)- house - have

6.1.1.2.5 Possession of quality

pa:mpukke visa uṇḍu 'Snake has poison'
snake (Dat.) - poison - there

6.1.1.3 Possessive sentence

Possessive relationship between the subject and the direct object is exhibited through this sentence.

avä nanna mü:ga — 'He (is) my son'
he - my - son

adu niya ku:re — 'That (is) your house'
that - your - house

6.1.1.4 Locative sentence

Within the simple sentence structure, those sentences which are used to denote location are called locative sentences. Among the locative sentence type, two sub types are noticed. They are i) Spatial locative and ii) Temporal locative.

6.1.1.4.1 Spatial locative

avaru ka:ḍukke po:ga:ru — 'They (are) going to the forest'
they - forest (Dat.)- go (P.T.)

ava pakka:tti kaṭṭulu irukkadu
she - near(loc.) - cot - there (P.T.)
'There (is a) cot near her'

6.1.1.4.2 Temporal locative

Temporal locative sentences are those which indicate location in time.

ba:ve ra:vili vanda
younger-morning (Loc.) - came (P.T)
sister - in - law — 'Younger sister - in - law came in the morning.

6.1.1.5 Sentences with intransitive verb

In this type of sentence, the intransitve verb which follows the subject will not co-occur with the object nominals used to denote an action confined to the subject. The intransitive verb will be the VP in this type of sentence.

iva anjina — 'She was scared'
she - scared (P.T.)

amma e:ndä — 'That boy got up'
that boy - got up (P.T.)

6.1.1.6 Sentences with transitive Verb

Action confined to the direct object and the subject is denoted in this type of sentence. The transitive verb in this sentence will constitute the VP.

rangi ni:re kela:kkina
Rangi - water (Acc.)- stirred (P.T.)
'Rangi stirred (the) water'

avä te:re ruṭṭinä 'He drove the temple car'
he - temple car (Acc.) - drove (P.T.)
'He drove the temple car'

sokkä mu:nga muRittä
sokan - bamboo - cut (P.T.)
sokkä mu:nga:tte muRittä
sokan - bamboo (Acc.) - cut (P.T.)
'Sokan cut (the) bamboo'

sentences with inherent transitive verb

ava pamme iṇḍina 'she squeezed (the) fruit'
she - fruit (Acc.) - squeezed (P.T.)

6.1.1.7 Causative sentence

Action pertaining to the subject and the direct object is expressed through the causative sentences. The causative verb in this sentence constitutes the VP. Through the causative sentence, all the syntactic functions of transitives will be satisfied by co-occurring with the object nominals. Another syntactic function would be that of an external causer. That is, the co-occurrence with nominal other than the object nominal is noticed.

masaṇä avaḷe pa:ḍisinä
masana - she (Acc.) - caused to sing (P.T.)
'Masana caused her to sing'

avä lingändara kattene aḍippisugä
he - Lingam (Inst.) donkey (Acc.) cause to beat (P.T.)
'He cause to beat (the) donkey (through) Lingam'

6.1.2 Complex sentence

Complex sentence consists of a simple sentence which constitutes the principal or the main clause of the sentence and one or more subordinate clauses. The main clause of a complex sentence which has the subject and predicate of its own will always occur sentence finally in normal conversation.

6.1.2.1 Temporal element in the subordinate clause

i) avä ve:le se:ga:ṭṭi küga vü:ndä
he - work - when does - down - fell (P.T.)
'He fell down while working'

ii) bo:ḷi ka:ḍukke mara veṭṭuga:kku
Boli - forest (Dat.) - tree - in order to cut
po:na:ṭṭi pilli ma:n aṭṭaṇe kaṇḍa
when went - spotted - deer - herd saw (P.T.)
'Boli saw a herd of spotted deer when she went to the forest in order to cut the tree'

iii) ammä aṇṇane aḍitta:ṭṭi u:ru gvüṇḍe
father - elder brother (Acc.) - when bet - village - elder
ammäne piḍittä
father (Acc.) caught (P.T.)
'Village elder caught (my) father when (he) bet the elder brother'

Clause analysis

i) avä küga vü:ndä 'He fell down'
ve:le se:ga:ṭṭi 'when (he) was working'

ii) boḷi pilli ma:n aṭṭaṇe kaṇḍa
'Boli saw a herd of spotted deer'
ka:ḍukke mara veṭṭuga:kku po:na:ṭṭi
'When (Boli) went to (the) forest in order to cut (the) tree'

iii) u:ru gvüṇḍe ammäne piḍittä
'village elder caught (my) father'
ammä aṇṇane aḍitta:ṭṭi 'When (my) father bet (the) brother

6.1.2.2 Conditional sentence

The conditional sentences in Urali are expressed by the addition of the subordinate construction -a:kki (4.16.1) after the verb.

i) puliye pa:tta:kki avä naḍungugä
tiger (Acc) - see - if - he - shiver (P.T.)
'If he sees the tiger he will shiver'

ii) nammo:ṭṭukku ni: ka:ḍukke vanda:kki
we (Soc.) - you (sg.) - forest (Dat.) come - if
a: ve:lene se:gila
that - work (Acc.) do - may
'If you come with us to the forest, may do that work'

iii) mara:tti ë:Rina:kki pammu chikkugadu
tree (Loc.) - climb - if - fruit - get - will
'If (you) climb the tree (you) will get the fruit'

Clause analysis

In all the above mentioned complex sentences, the subordinate clause consists of a conditional element.

i) avä naḍungugä 'He shivers'
puliye pa:tta:kki 'If (he) sees (the) tiger'

ii) a: ve:lene se:gila '(We) may do that work
nammo:ṭṭukku ni: ka:ḍukke vanda:kki
'If you come to the forest with us'

iii) pammu cikkugadu '(you) will get the fruit'
mara:tti ë:Rina:kki 'If (you) climb the tree'

6.1.3 Compound sentence

Two or more simple sentences constitute a compound sentence. Each part of a compound sentence contains a subject and a predicate of its own and thus constituting a separate clause. The two simple sentences in a compound sentence may be juxtaposed in Urali or they may be connected by any one of the conjoiners. The process of conjoining can take place between the elements in both the nominal and verbal phrases or the co-ordinated sentence and also between the entire sentence in which case there may or may not be any conjoiner.

i) mara:tti kuruvi irukku, pammu irukku
tree (Loc.) - bird there - fruit - there
'In the tree bird is there, fruit is there'

ii) ava pa:ḍiyum a:ḍiyum naḍanda
she - having sung (and) - having danced (and) walked (P.T.)
'She walked singing and dancing'

iii) ba:veyum dësiyum veḷa:ḍuga:ru
younger sister-in-law-and - Desi and - playing - they
'Younger sister-in-law and Desi (are) playing'

iv) pa:Rvadi sokki pa:ḍi a:ḍi nadanda:ru
Parvadi - Sokki - sing - dance - walked - they
'Parvadi and Sokki walked singing and dancing'

6.1.4 Interrogative sentence

In Urali, mainly three types of interrogative sentences are noticed. They are namely, 'yes/no' type, 'e-' type and 'tag' type of questions. In addition to the above mentioned major types, another type of interrogation which involves only intonation is also noticed.

6.1.4.1 Yes/No type

Yes/No type of interrogative sentences will be indicated by the interrogative suffix '**-a:**'. The suffix can be added to the noun phrase, object and verb of a sentence. If the noun phrase has a head plus a modifier, the suffix -a: will be added not to the modifier, but only to the head noun. If the NP has a case suffix, the suffix **-a**: is added to the case suffix.

guṇḍä avane aḍittä 'Gundan bet him'
Gundan - he (Acc) - bet (P.T.)
NP + a:
guṇḍana: avane aḍittä ?
Obj + a:
guṇḍä avaneya: aḍittä ?
Verb + a:
guṇḍä avane aḍittana: ? 'Did gundan bet him'

6.1.4.2 e-type question (WH - question)

This type of questions are framed by the addition of the interrogative pronoun to the various personal suffixes and also by the addition of the interrogative proclitics such as **e:** and **e** (4.24.1.2.1.2) to the various post clitics (4.24.2). This e - type questions can be further classified mainly into four types depending on the grammatical category which is questioned. They are,

i) Nominal
ii) Verbal
iii) Adjectival
vi) Adverbial

6.1.4.2.1 Nominal

The following declarative sentences can be questioned to have the nominal type of questions.

i) avä ka:ḍukke po:gä
he - forest (Dat.) - go (P.T)
'He (is) going to (the) forest'

evä ka:ḍukke pogä ?
who - forest (Dat.) - go (P.T.)
'Who (mas.) (is) going to (the) forest ?'

ii) ava pa:ḍuga 'She sings'
she - sing (P.T.)
eva pa:ḍuga ? 'Who (Fem.) sings ?'
who - sing (P.T.)

iii) adu mara:tti ë:Rinadu
that - tree (Loc.) - climbed (P.T. Neu.)
'That climbed the tree'

edu mara:tti ë:Rinadu ?
what - tree (Loc.) - climbed (P.T. Neu.)
'What climbed the tree ?'

iv) avei ku:rekke varugina
those - house (Dat.) - come (P.T. Neu. pl.)
'Those (are) coming to (the) house'

evei ku:rekke varugina ?
which - house (Dat.) - come (P.T. Neu. pl.)
'Which (are) coming to the house ?'

6.1.4.2.2 Verbal

i) ava ve:le se:ga 'She (is) doing work'
she - work - do (P.T.)
ava enna se:ga ? 'What (is) she doing ?
she - what - do (P.T.)

ii) ra:mä adikke po:gä 'Raman (is) going there'
Raman - there - go (P.T.)
ra:mä edikke po:gä ? 'Where Raman (is) going ?'
Raman - where - go (P.T.)

6.1.4.2.3 Adjectival

a: peṇṇu ku:rekke po:ga
that - woman - house (Dat.) - go (P.T.)
'That woman (is) going to (the) house'

e: peṇṇu ku:rekke po:ga ?
which - woman - house (Dat.) - go (P.T.)
'Which woman (is) going to (the) house ?'

6.1.4.2.4 Adverbial

i) siḍike kala:sine 'I mixed little bit'
little bit - mixed - I
eppRa kala:sine ? 'How much I mixed ?'
how much - mixed - I

ii) ra:mä atteni kala:sinä
Raman - that many - mixed (P.T.)
'Raman mixed that much'
ra:mä etteni kala:sinä ?
Raman - how **many** - mixed (P.T.)
'How many Raman mixed ?'

6.1.4.3 Tag type question

The tag type question in Urali are framed in two ways. i) By the addition of the interrogative suffix **a:** to the negative morpheme **ille.**

ii) By the addition of the interrogative suffix **a:** to the simple adverbial form **seri.**

The above mentioned constituents involved in the formation of the tag questions are added at the end of the sentence.

i) avaru veḷa:ḍuga:ru; illeya: ?
they - playing - is it not so ?
'They (are) playing; is it not so ?
ava veḷa:ḍuga; seriya: ?
she - playing; - is it so ?
'She (is) playing, is it so ?'

In addition to the above mentioned two types of question formations found in Urali, yet another type is also observed which involves intonation. In this type of interrogative form, there is no overt marker to denote the interrogation, rather the rising intonation at the end of the affirmative sentence makes it interrogative.

i) avä aḍittä (Decl.) 'He bet'
he - bet
avä aḍittä ↑ (Interr.) 'He bet ?'

ii) mara:tti kuruvi irukku (Decl.)
tree (Loc.) - bird - there
'Bird is there in (the) tree'
mara:tti kuruvi irukku ↑ (Interr.)
'Bird is there in (the) tree ?'

6.2 Minor Sentences

Minor sentences include mainly vocatives, utterances with exclamation, and short replies. Mostly these sentences will function as independent units or can also be attached to the neighbouring sentences.

6.2.1 Vocative

Vocative is formed by the lengthening of the final vowel of the noun (3.8.9). These vocative type is derived from the noun.

lasm-i:	'Oh ! Lakshmi'
nanc-ä:	'Oh ! Nancha'
so:R-e:	'Oh ! pigeon'

Another form of vocative expression is also used in Urali. This is effected by using certain vocative elements like e: and o: in the beginning of the utterance.

o: lasmi:	'Oh ! Lakshmi'
e: gunḍä:	'Oh ! Gunda'

6.2.2 Exclamation

Exclamatory utterances can be attached to some minor sentences also.

o: puli !	'Oh, tiger !'
o: agvë !	'Oh, (my) mother !'

6.2.3 Short replies

Answer to certain questions can function as a sentence. These answers may be a single word or a phrase.

i) Q.	adu ä:ru ? that - who	'Who (is) that ?'
A.	ra:mä	'Raman'
ii) Q.	ava enna se:ga ? she - what - do	'What (is) she doing ?'
A.	ve:le	'Work'
iii) Q.	eppRa kala:sinä ? how much - mixed (P.T.)	'How much he mixed ?'
A.	ëtteni	'Little bit'

6.3 Phrase types

Under this head we propose to investigate the various types of phrases that are used in the major sentence types listed above. There are four types of phrases noticed in Urali, viz.,

i) Noun phrase (N.P)
ii) Adjectival phrase (Adj.)
iii) Adverb phrase (Adv. P.)
vi) Verb phrase (V.P.)

6.3.1 Noun phrase

A noun phrase is the group of words which function as the noun. A noun phrase may consist of an obligatory noun preceded or followed by optional constituents. Following are the types of noun phrases noticed in Urali.

6.3.1.1 N

avä 'he'

6.3.1.2 N + N

A noun phrase consisting of two or more nouns which may either be joined by the connectives or merely juxtaposed.

ra:manum,avaḷum	'Raman and she'
Raman (also) she (also)	
dumbiyum goddiyum	
dragonfly - and - calotis and	
	'dragonfly and calotis'
aṉṉä ba:ve tanga	'elder brother, sister-in-law (and) younger sister'

6.3.1.3 Attri. + N + N

ninna agvëyum ammäyum	
your - mother-and - father-and	
	'Your mother and Father'
nanna ku:reyum danavum	
my - house-and - cattle-and	
	'my house and cattle'

6.3.1.4 N + Adj. P.

peṇḍRu orutti	'one woman'
mü:ga oruttä	'one son'

6.3.1.5 Adj. P + N

pa:ya kaḷungu	'old tuber'
bu:da pu:	'purple flower'
biliya ku:re	'big house'

6.3.1.6 Adj. P + Adj. P + N

In this type of noun phrases, usually the first Adj. P. will consist of a determiner (Det.)

i: perudda - mara	'this big tree'
this - big - tree	
a: ni:la pu:	'that blue flower'
that - blue - flower	

6.3.1.7 Adj. P + N + Adj. P.

a: ku:re ella	'all those houses'
that - house - all	
i: paṇa ella	'all these money'
this - money - all	

6.3.1.8 Sub types of NP

Many sub types are noticed in the NP. The noun of the NP takes various case suffixes. The main sub types are NP Nom., NP Acc.,NP Dat., NP Soc., NP Gen., NP Loc. and NP Inst.

6.3.1.8.1 NP. Nom.

In this type, the noun of the NP is in the nominative case which constitutes the subject of the sentence.

avä vü:ndä	'He fell'
he - fell (P.T.)	
ra:mä kë:kkä	'Raman listens'
raman - listen (P.T.)	

6.3.1.8.2 NP. Acc.

The constituent N of NP. Acc. is in accusative case and expresses the direct object in a sentence involving transitive verb.

këḷene kü:de	'I weeded (the) weed'
weed (Acc.) - weeded-I	
navule pa:ttä	'He saw (the) peacock'
peacock (Acc.) - saw (P.T.)	

6.3.1.8.3 NP. Dat.

The constituent N of NP. Dat. is in dative case and expresses the indirect object in a sentence involving transitive verb.

amma avarukku paṇa koḍuttä

that boy - he (Hon.) (Dat.) - money gave (P.T.)

'That boy gave money to him'

na:nu dimba:kke po:ge
I - Dimbam (Dat.) - go (P.T.)
'I am going to Dimbam'

6.3.1.8.4 NP. Soc.

The constituent N of the NP. Soc. is in the sociative case.

avano:ṭṭukku po:ge	'I am going with him'
he (Soc.) - go (P.T.)	
katteyo:ḍe poga	'She is going with the donkey'
donkey (Soc.) - go (P.T.)	

6.3.1.8.5 NP. Gen.

The constituent N of the NP. Gen. is in the genitive case.

nimma ku:re	'Your house'
your - house	
mara:ttu taḍi	'Tree's log'
tree (Gen.) - log	

6.3.1.8.6 NP. Loc.

The constituent N of the NP. Loc. is in the locative case form. NP. Loc. indicates the locus of action denoted by the verb.

mara:tti ē:Rugä	'He is climbing (the) tree'
tree (Loc.) - climb (P.T.)	
ku:reli po:ga	'She is going to the house'
house (Loc.) - go (P.T.)	

6.3.1.8.7 NP. Inst.

The constituent N of the NP. Inst. is in the instrumental case form.

mara:kku ma:ḍinä	'He prepared (it) with wood'
tree (Inst.) - prepared (P.T.)	
pe:na:tti eḷuduge:mu	'We are writing with (the) pen.
pen (Inst.) - write (P.T.)	

6.3.2 Adjectival phrase (Adj. P.)

A phrase or group of words which function as an adjective are treated under this head. An adjectival phrase consists of an optional determiner (demonstrative), numeral, possessive, an optional quantitative adjective and a qualitative adjective or both preceded by an optional intensifier. Any one of those above mentioned grammatical categories or some of them together can constitute an adjectival phrase. An Adj. P. may also be constituted by NP

followed by an adjectival post position (Adj. Po. P.). Following are some of the types of adjectival phrases used in Urali.

6.3.2.1 Dem. (+N)

i: kappa	'this frog'
a: mari	'that fox'

6.3.2.2 Dem. + Attri. (+ N)

idu nanna ku:re	'This (is) my house'
this - my - house	
adu ninna mu:nga	'That (is) your bamboo'
that - your - bamboo	

6.3.2.3 Num. (+ N)

oru kuṭṭä	'one lame man'
one - lame	
iru su:ri	'two knives'

6.3.2.4 Num. (+ N + N)

oru puli kuṭṭi	'one tiger cub'
iru mara kombu	'two tree branch(es)'

6.3.2.5 Num. + Attri. (+ N)

oru peṇ kë:ḷe	'one female wild goat'

6.3.2.6 Attri. (+ N)

nanna medde	'My bungalow'
ninna nellu	'Your paddy'

6.3.2.7 Quant. Adj. (+ N)

dësike ju:ḍu	'much heat'
kammi gobbaRa	'little manure'

6.3.2.8 Qualt adj. (+ N)

pa:ya jena:lu	'old window'
nalla kaḷḷu	'good toddy'

6.3.2.9 Des. adj. (+ N)

cinna ëRumbu	'small ant'
dappa piḍi	'big female deer'

6.3.2.10 Col. adj. (+ N)

karuppu iRumbu	'black iron'
pecca ele	'green leaf'

6.3.2.11 Dem. + Quant. adj. (+ N)

i: onRe mara	'this one tree'
idu kammi pa:lu	'This (is) little milk'

6.3.2.12 Dem. + Qualt. adj. (+ N)

a: pudiya kuḍulu	'that new sickle'
a: nalla kudure	'that good horse'

6.3.2.13 Dem. + Des. adj. (+ N)

i: perudda veḷḷa:du	'this big goat'
a: biliya sa:ra:ngu	'that big spotted deer'

6.3.2.14 Dem. + Col. adj. (+ N)

i: bu:da pu:	'this purple flower'
i: kempu ve:ru	'this red root'

6.3.2.15 Dem. + Quant. adj. + Qualt. adj. (+ N)

a: onRe pa:ya mara	'that one old tree'

6.3.2.16 Dem. + Quant. + Des. + Col. adj. (+ N)

a: onRe cinna veḷḷe pu:	'that one small white flower'

6.3.2.17 Dem. + Intens. + Qualt. adj. (+ N)

a: ba:ḷa nalla a:ḷe	'that very good husband'

6.3.2.18 Intens. + Qualt. adj. (+ N)

ba:ḷa pudiya ë:ṇi	'very (much) new ladder'

6.3.2.19 N + Adj. Po. P. (+ N)

mara po:le pillu	'tree like grass'

6.3.2.20 Adj. + Dem.

(adu) cinnadu	'(That) (is) small'
that - small - that	
(adu) peruddadu	'That (is) big'
that - big - that	

6.3.3 Abverb Phrase (Adv. P.)

Adverb phrases in Urali can be classified into three groups, viz.,

i) Adverb phrase of manner (Adv. P. man.)
ii) Adverb phrase of time (Adv. P. time.)
iii) Adverb phrase of location (Adv. P. loc.)

6.3.3.1 Adverb phrase of manner

Adv. P. man. consists of an adverb of manner preceded by an intensifier or it can have an N.P followed by an Adv. Po. P.

6.3.3.1.1 Intens. + Adv. man.

ba:ḷa beseya:yi	'very fast'

6.3.3.1.2 NP + Adv. Po. P.

avä tandarade	'through him'
he - through	
ka:ḍu giṭṭa	'upto (the) forest'
forest - up to	
aggvë kuṇḍe:li	'after (the) mother'
mother - after	

6.3.3.2 Adverb phrase of time

An adverb phrase of time constitutes an adverb of time or an adjective followed by a time unit.

6.3.3.2.1 Adv. time

o:Raka	'tomorrow'
nä:RRu	'yesterday'
appu	'at that time'
eppu	'when ?'

6.3.3.2.2 Adj. + N (time.)

oru na:ḷu	'one day'

6.3.3.3 Adverb phrase of location

Either a locative adverb (Adv. Loc.) or an NP Loc. constitute an adverb phrase of location.

6.3.3.3.1 Adv. Loc.

adikke	'there'
idikke	'here'
adikke veḷa:duga:ru	'They (are) playing there'
there - play (P.T.)	

6.3.3.3.2 NP Loc.

mä:li	'In the rain'
rain (Loc.)	
ba:vili	'In the well'
well (Loc.)	
mä:li po:gä	'He (is) going in the rain'
rain (Loc.) - go (P.T.)	

6.3.4.6 Adv. + Vb (Obl. Mod.)

siḍike sambärikkoṇum	'should earn a little'
little - earn - should	
neṭṭana naḍakkoṇum	'should walk straight'
straight - walk - should	

6.3.4.7 Vb + Adv

vandappu	'when (he) came'
varugappu	'when (he) comes'
se:dappu	'when (he) did'
se:gappu	'when (he) does

6.3.4.8 Vb + Adv. Po. P.

vanda kuṇḍe:li	'after (he) came'
varuga kuṇḍe:li	'after (he) comes'
se:da tire	'In the same manner (he) did'
se:ga tire	'In the same manner (he) does'

6.3.4.9 Vb + Pr. N.

va:sugavaru	'those who comb'
va:sinavaru	'those who combed'
kë:kkava	'she who listens'
kë:ṭṭava	'she who listened'

6.3.4.10 Vb + Vb (Aux.)

ki:ttirukke	'(I) have torn'
vandirukke:mu	'(we) have come'
vandirunde:mu	'(we) had come'

6.3.4.11 Vb + Vb (Aux.) + Cond.

naḍanduka:ṭṭina:kki	'If (someone) demonstrated (how) to walk'
tinRuka:ṭṭina:kki	'If (someone) demonstrated (how) to eat'

6.3.4.12 Vb + Vb (Aux_1) (Aux_2) + Cond.

veṭṭimuḍittirunda:kki	'If (someone) finished cutting'
naḍanduka:ṭṭirunda:kki	'If (someone) demonstrated (how) to walk'

6.3.4.13 Vb (Aux.) + Vb

anci viṭṭu vanda	'After (being) afraid (she) came'
vanduviṭṭu po:ga:ru	'After (having come) they (are) going'

6.3.4.14 Vb + Vb (Neg.)

ëRuddu veḷa:ḍina:le	'Did not play throwing'
u:du mekka:le	'Did not chew plowing'

6.3.4.15 N + Vb (Neg.)

ve:ru illa:de	'without root'
ve:li ille:de	'without fence'

6.4 Imperative

Imperative sentences involve only the second person subject which can be deleted optionally. Among the major sentence types, nominal and equational sentences do not have imperative form. Other major sentences have the imperative forms of the verbs.

ni:	maṇi		'You (sg.) speak'
you (Sg.) -	speak		
ni:mu	avane	puḍivi	'You (pl.) hold him'
you (pl.) -	he (Acc.) -	hold	

Negative imperative

ni:	avane	o:ṭṭa:da	'You (sg.) do not chase him'
you (Sg.) -	he (Acc.) -	chase (Neg.)	
nimu	avane	o:ṭṭa:diri	
you (pl.) -	he (Acc.) -	chase (Neg.)	
			'You (pl.) do not chase him'

6.5 Sentence conjoining

Two or more independent sentences in Urali can be conjoined by the addition of certain conjunctive particles. In the process of conjoining, generally the repeated phrases in the later sentence may be optionally deleted. The two kinds of sentence conjoining noticed in Urali are,

i) Cumulative conjoining
ii) Disjunctive conjoining

6.5.1 Cumulative conjoining

There are two sub-categories in this type of conjunction.

6.5.1.1 First category involves two or more sentences where the conjoining is effected by the addition of the conjoining particles -um- to the focus of the conjoining in each sentence.

i) ra:mä vandä 'Raman came'

ii) kuruḍä vandä 'blind (man) came'
ra:manum kuruḍanum
vanda:ru 'Raman and (the) blind (man) came'

ii) na:nu sakke tinnuge
I - jackfruit - eat (P.T.)
na:nu se:ne kangu - tinnuge
I - yam - eat (P.T.)
na:nu sakkeyum se:ne
kangum tinnuge
'I am eating jackfruit and yam'

iii) na:nu eḷudine
I - wrote (P.T.)
ava - eḷudina
she - wrote (P.T.)
na:num avaḷum eḷudine:mu
'I and she (both) wrote'

6.5.1.2 Second type involves the conjoining of a cardinal base to the fraction of the numeral 'one'. This type of conjoining is attested by the addition of the conjunctive particle -e:- to the cardinal base.

reṇḍu	'two'
mukka:l	'three quarter'
reṇḍe:mukka:lu	'two and three quarter'
ombadu	'nine'
ka:l	'quarter'
ombade:ka:lu	'nine and quarter'

6.5.2 Disjunctive conjoining

Two sentences express alternate choice in the meanings are conjoined in this type. The conjoining particle used is the negative particle -ille- which gives the meaning 'if not' in this context.

päli: ! ni: avane puḍi
pali (Voc.) - you-he (Acc.) catch
na:nu avane puḍikke
I - he (Acc.) - catch (P.T.)
päli: ! ni: avane puḍi ille, na:nu puḍikke
'Oh ! Pali if you do not catch him, I (will) catch'

imma nä:RRu o:ḍinavä
this boy - yesterday - ran (P.N.) (P.T.)
'This boy (is the one) who ran yesterday'

a: dana nä:RRu me:ndadu
that - cow - yesterday - grazed (P.N.) (P.T.)
'That cow (is the one) which grazed yesterday'

Participles involving transitive verbs when used as subjective complements have concord with the grammatical subject.

a: dana ä:ru me:ttadu
that - cattle - who - grazed
'By whom that cow was grazed'

i: ka:du ä:ru u:dadu
this - forest - who - ploughed
'By whom this field was ploughed'

6.6.3.2 Objective complement

Both the imperfect and the perfect participles in Urali have verbal noun formed from the participle + verbal noun marker -ed followed by the accusative marker -e

na:nu dana me:gede pa:tte
I - cow - graze (V.N.) (Acc.) saw (P.T.)
'I saw the cow grazing'

avä ma:n peḷettirukkede pa:ttä
he - deer - survive (Aux.) (VN) - saw (P.T.)
'He saw that the deer had survived'

6.6.3.3 The main verb when followed by the auxiliary, the latter shows concord relationship with the subject.

ava eḷudiyo:ṇḍirukka 'She is writing'
she - write - Aux - (P.T.)

6.6.4 Verb concordance

Verbal forms in Urali which have personal markers show concord with the subject irrespective of the tense. Concord of PGN is observed in third person singular forms, whereas the first person singular, plural; second person singular, plural; third person singular, plural and neuter singular and plural show concordance at the level of PN only.

When the aspectual auxiliary verbs such as -iru, -vey, -ka:ṭṭ, -koṇḍiru, etc., are added to the main verb, only the former verbal categories will be conjugated and enter into the concord relation with the subject.

Following table gives the concord relationship between the subject with the PGN and PN. The meaning of the verb used is 'afraid'

Number	Person	Gender	Past	Non past
SINGULAR	I	M	na:nu ancin-e	na:nu ancug-e
		F		
	II	M	ni:/ni:nu ancin-a	ni:/ni:nu ancug-a
		F		
		M	ni:mu accin-iri	ni:mu ancug-iri
	Hon.	F		
	III	M	avä ancin-ä	avä ancug-ä
		F	ava ancin-a	ava ancug-a
		M	avaru ancin-a:ru	avaru ancug-a:ru
	Hon.	F		
	Neu.		adu ancin-adu	adu ancug-adu
PLURAL	I	M	na:mu ancin-e:mu (Incl.)	na:mu ancug-e:mu (Incl.)
		F	na:me ancin-e:mu (Excl.)	na:me ancug-e:mu (Excl.)
	II	M	ni:mu ancin-iri	ni:mu ancug-iri
		F		
	Hon.	M	ni:mu ancin-iri	ni:mu ancug-iri
		F		
	III	M	avaru ancin-a:ru	avaru ancug-a:ru
		F		
	Hon.	M	avaru ancin-a:ru	avaru ancug-a:ru
		F		
	Neu.		avei ancin-a	avei ancug-ina

6.6.5 Verbs in dative subject are impersonal and they are in the neuter forms. That is, the PGN markers are not added to such words.

nanukku ka:ppi ve:ṇu
me (Dat.) - coffee - want
'I want coffee'

avanukku ku:re irukkadu
he (Dat.) - house - is there
'He has a house'

6.6.6 Concord of verbs in the negative

Urali verbs with the negative marker -a:le (4.7.2.1) are uniflexible forms and they do not show any concord relation with the subject. The negative marker -ma:ṭṭ (4.7.3.1) which gives the future notion has PGN markers and the verbs with this negative marker observe concord with the subject.

ava ni:ṭṭina:le 'She did not lengthen'
ni:nu adikke enna:kku po:na:le
you (sg.) - there - why - go not
'Why you did not go there ?'

avä ja:Ruga:li 'He does not slip'
na:nu naḍakkamaṭṭe 'I will not walk'
I - walk (Neg.) (P.T.)
avä soRîgamaṭṭä 'he will not scratch'
he - scratch (Neg.) (P.T.)

6.7 Sentence variation

Various constituent structures are noticed in a sentence without the meaning being changed. Variation in sentences are mainly due to the following two reasons. They are, 1) phrase deletion, and 2) change in phrase order.

6.7.1 Phrase deletion

Deletion of an NP Nom. is observed if it is in the subject of the sentence. When conjoining particles are added to conjoin one or more sentences, the repeated phrases in the latter sentence are optionally deleted.

avä u:dä 'He ploughed'
avä vandä 'He came'
avä u:du vandä
he - ploughed - came (P.T.)
'Having ploughed he came'

NP Nom. + Vb. + NP Nom. + Vb.
NP Nom. + Vb. + Vb.
(NP. Nom. is deleted)

ava sakke tinnuga
she - jackfruit - eat (P.T.)
ava se:ne kangu tinnuga
she - yam - eat (P.T.)
ava sakkeyum se:ne kangum tinnuga
she - jackfruit-and - yam - and eat (P.T.)
'She is eating jackfruit and yam'

NP Nom. + NP Acc. + Vb + NP. Nom. + NP Acc. + Vb.
NP Nom. + NP Acc. + Conj. par. + NP Acc. + Conj. par. + Vb.
(NP. Nom. and the Vb of the first sentence are deleted)

6.7.2 Phrase order change

The position of the phrase in a sentence is changed freely.

i) NP. Nom. + NP. Acc. + Vb.
NP. Acc. + NP. Nom. + Vb.

1 2 3
rä:jä si:mene a:ḷugä
king - country (Acc.) - rule (P.T.)
2 1 3
si:mene rä:jä a:ḷugä
country (Acc.) - king - rule (P.T.)

ii) NP nom. + Adv. P. + NP Acc. + Vb.
Adv. P. + NP Nom. + NP Acc. + Vb.
Adv. P. + NP Acc. + NP Nom. + Vb.
NP Acc. + Adv. P. + NP Nom. + Vb.
NP Acc. + NP Nom. + Adv. P. + Vb.
NP Nom. + NP Acc. + Adv. P. + Vb.

1	2	3	4
na:nu	maRupaḍi	ve:lene	se:de
2	1	3	4
maRupaḍi	na:nu	ve:lene	se:de
2	3	1	4
maRupaḍi	ve:lene	na:nu	se:de
3	2	1	4
ve:lene	maRupaḍi	na:nu	se:de

3 1 2 4
ve:lene na:nu maRupaḍi se:de
1 3 2 4
na:nu ve:lene maRupaḍi se:de
'I did (that) work again'

iii) NP Nom. + Adv. P. loc. + Vb.
Adv. P. Loc. + NP Nom. + Vb.
Vb. + NP Nom. + Adv. P. loc.
NP Nom. + Vb. + Adv. P. loc.

1 2 3
avä adikke veḷa:ḍugä
2 1 3
adikke avä veḷa:ḍugä
3 1 2
veḷa:ḍugä avä adikke
1 3 2
avä veḷa:ḍugä adikke
'He is playing there'

iv) NP Nom. + Vb.
Vb + NP. Nom.

1 2
avä vündä
2 1
vü:ndä avä
'He fell'

v) NP Nom. + NP Dat. + NP Acc. + Vb.
NP Nom. + NP Acc. + Vb. + NP Dat.
NP Dat. + NP. Nom. + NP Acc. + Vb.
NP Acc. + NP Dat. + NP Nom. + Vb.
NP Acc. + NP Nom. + Vb. + NP Dat.
NP Acc. + Vb. + NP Nom. + NP Dat.
NP Dat. + NP Acc. + Vb. + NP Nom.

1 2 3 4
na:nu giḍa:kke ni:ru aṭṭuge
1 3 4 2
na:nu ni:ru aṭṭuge giḍa:kke
2 1 3 4
giḍa:kke na:nu ni:ru aṭṭuge

3	2	1	4
ni:ru	giḍa:kke	na:nu	aṭṭuge
3	1	4	2
ni:ru	na:nu	aṭṭuge	giḍa:kke
3	4	1	2
ni:ru	aṭṭuge	na:nu	giḍa:kke
2	3	4	1
giḍa:kke	ni:ru	aṭṭuge	na:nu

'I am watering the plants'

vi) NP Nom. + Adv. P. loc. + NP Acc. + Adv. P. + Vb.
NP Nom. + Adv. P. loc. + Adv. P. + NP Acc. + Vb.
NP Nom. + Adv. P. + NP Acc. + Adv. P. loc. + Vb.
NP Nom. + NP Acc. + Adv. P. loc. + Adv. P. + Vb.
NP Nom. + NP Acc. + Adv. P. + Adv. P. loc. + Vb.
Adv. P. + NP Nom. + Adv. P. loc. + NP Acc. + Vb.
Adv. P. + Adv. P. loc. + NP Nom. + NP Acc. + Vb.
Adv. P. + NP Nom. + NP Acc. + Adv. P. loc. + Vb.
Adv. P. + NP Acc. + Adv. P. loc. + NP Nom. + Vb.
NP Acc. + NP Nom. + Adv. P. loc. + Adv. P. + Vb.
NP Acc. + Adv. P. loc. + NP Nom. + Adv. P. + Vb.
NP Acc. + Adv. P. + Adv. P. loc. + NP Nom. + Vb.

1	2	3	4	5
ava	adikke	puliye	maRupaḍi	kaṇḍa
1	2	4	3	5
ava	adikke	maRupaḍi	puliya	kaṇḍa
1	4	3	2	5
ava	maRupaḍi	puliya	adikke	kaṇḍa
1	3	2	4	5
ava	puliye	adikke	maRupaḍi	kaṇḍa
1	3	4	2	5
ava	puliye	maRupaḍi	adikke	kaṇḍa
4	1	2	3	5
maRupaḍi	ava	adikke	puliye	kaṇḍa
4	2	1	3	5
maRupaḍi	adikke	ava	puliye	kaṇḍa
4	1	3	2	5
maRupaḍi	ava	puliye	adikke	kaṇḍa
4	3	2	1	5
maRupaḍi	puliye	adikke	ava	kaṇḍa

3	1	2	4	5
puliye	ava	adikke	maRupaḍi	kaṇḍa
3	2	1	4	5
puliye	adikke	ava	maRupaḍi	kaṇḍa
3	4	2	1	5
puliye	maRupaḍi	adikke	ava	kaṇḍa

'There she saw the tiger again'

vii) NP Dat. + NP Acc. + Vb.
NP Acc. + NP Dat. + Vb.
NP Acc. + Vb. + NP Dat.

1	2	3
nanukku	vë:ṭṭi	ve:ṇu
2	1	3
vë:ṭṭi	nanukku	ve:ṇu
2	3	1
vë:ṭṭi	ve:ṇu	nanukku

'I want dhoti'

APPENDIX

TEXT

paRasanga (Story)

1. oru u:rili oru a:ḷep peṇḍu reṇḍa:ḷu
one - village (Loc.) - one - husband - wife - two persons
irudda:ru. 2. avarukku reṇḍu peṇṇusiRuve
(were) there they (Dat.) - two - female children
iruddina. 3. adili agvë sattu po:na
were there that (Loc.) - mother - passed - away
4. reṇḍu siRuve ë:dukoṇḍu iruddina. 5. a:
two - children - had been crying that
tandekarä ve:Re peṇḍu keṭṭinä 6. avakku
father - another - wife - married (P.T.) she (Dat.)
oru a:ṇ piḷḷe puṭṭuḍudu. 7. a: piḷḷettu
one - male - child - was born. that child (Gen.)
kaṇṇu kuruḍu. 8. a: reṇḍu peṇṇu siRuvekku
eye - blind. that - two - female - children (Dat.)
oru erume iruddadu. 9. a: erume irudda:kki
one - buffalo - was there. that - buffalo - there - if
pa:le kaRandu kuḍuttu velda:na:ru.
milk (Acc.) - having milked - having given - grown (P.T.)
10. a: tandekarä ve:Re peṇḍukku tele
that father's - another - wife (Dat.) - head
no:vu vandadu. 11. a: peṇḍu ni:nu vandu
ache - came. that - woman - you - came
a: erumene veṭṭi pu:tta:kki nanna tele
that - buffalo (Acc.) - cut - bury if - my - head
no:vu vidugadu enRu sonna. 12. appo:du
ache - will go - like - told. at that time

avä erumene veṭṭi pu:ttuga semya:tti
he - buffalo (Acc.) - having cut - to bury - at that time (Loc.)
ni:ru da:va:yi oru rä:jä:ttu mandiri vanda:ru
water - thirst - one - king (Gen.) - minister - came (P.T.)
13. varuga:ṭṭi oru pa:yili peṇṇu siRuvettu
while coming - one - mat (Loc.) - female - children (Gen.)
kaṇṇani:ru kaḍa:ndadu. 14. ade mandiri kuḍitta:ru
tears - was there. that - minister - drank (P.T.)
15. kuḍitta:ṭṭi idu ä:ruttu kaṇṇani:ru enRu
when drank - this - who (Gen.) - tears - in that manner
kë:ṭṭa:ru. 16. peṇṇusiRuve idu namma kaṇṇani:ru
enquired (P.T.) female children - this - our - tears
enRu sonna:ru. 17. enna:kku ë:giri
in that manner - told (P.T.) why - weep (P.T.)
enRu kë:ṭṭa:ru. 18. na:me enna:kku
in that manner - asked (P.T.) we - why
ë:de:mu enRu sonna:ru. 19. solluga:ṭṭi
cried (P.T.) in that manner - told (P.T.) when tell
mandiri oru vede koḍutta:ru. 20. i: vedeye
minister - one - seed - gave (P.T.) this - seed (Acc.)
a: erume sammandili naḍuvi enRu
that - buffalo - tomb (Loc.) - plant (Imp. pl.) in that manner
sonna:ru. 21. naḍugaṭṭi adu beseya:yi
told (P.T.) when plants - that - immediately
puṭṭi biliyada:yi pammu viṭṭadu
having germinated - became big - fruit - yielded.
22. a: peṇṇusiRuve pamme tinnu
that - female children - fruit (Acc.) - having eaten
velda:na:ru.
grew (P.T.).

1. One husband and wife living in a village. 2. They had two daughters. 3. Their mother died. 4. The daughters were crying. 5. Their father married another woman. 6. She gave birth to a male child. 7. He was blind. 8. The two girls had a buffalo. 9. They grew by drinking the milk of that buffalo. 10. One day their step mother got head ache. 11. She told her husband that "I will be relieved from my head ache only if you come and kill the buffalo". 12. He killed the buffalo and while burying it, the king's

minister came by that side in search of drinking water. 13. At that time he saw the tears of these girls on a mat. 14. The minister drank that water. 15. After drinking he asked "whose tears was it ?". 16. The girls told that "it was ours". 17. The minister enquired the reason for their agony. 18. They explained to the minister the reason. 19. While explaining their misery, the minister gave them one seed. 20. And asked them to plant the seed on the place where the buffalo was buried. 21. They obeyed the advice of the minister and immediately one plant grew in that place and gave fruit. 22. The two girls ate the fruits and spent the rest of their lives.

i

ippu	'now'
ibbeni	'due'
idikke	'here'
idu	'it'
iṭṭi	'spear', 'rose wood tree'
iṭli	'rice cake'
iṭṭigekallu	'brick'
iṣṭa	'likeness'
imbi	'lemon'
imbi puḷi	'lemon juice'
imbi ka:yi	'lemon fruit'
immiḍi	'heel'
inji	'raw ginger'
innakiṭṭa	'till now'
inRu	'today'
iṇḍu	'squeeze', 'extract'
illiyoo	'is it not so'
ille	'no'
iru	'be'
irudda:mu	'even then'
iruḷaru	'Irula tribe'
iruvada:yira	'twenty thousand'
iRukku	'become tight', 'hasten'
iRumbu	'steel', 'iron'
iva	'she' (proximate)
ivä	'he' (proximate)

i:

i:ppi	'house fly'
i:kaḍe	'this side'
i:su pillu	'a variety of grass in which the broom stick is prepared'
i:su ma:Ru	'broom stick made out-of grass'
i:nge	'here'
i:rugoli	'a wooden instrument to pickout lice from the hair'
i:ruva	'liver'

e

eppu	'when'
eppu	'fermented butter milk used for curdle'
eppumu	'always'
ebbaṭṭe	'thumb'
ette	'grand mother'
ettäni	'how many'
eṭṭu	'eight'
eṭṭu ka:li	'spider'
oṭṭuka:le	'not reachable'
eḍa	'place'
edikke	'where'
eḍu	'take'
ekki muḍukku	'drive away'
ekku	'throw', 'inject'
ecca	'saliva'
ejju	'reach up to'
embadu	'eighty'
emma:Ru	'eye brow'
eni	'be sweet'
enippu	'sweetness'
enime:lu	'here after'
enna	'what'
enna:kku	'what for'
eli	'rat'
eli meruddu	'rat poison'

eli va:y	'rat's path', 'rat burrow'
ele	'leaf'
elekka:mbu	'stalk of a leaf'
elle	'limit', 'boundary'
erä:kkele	'calotropis leaf'
eru	'manure'
erudu	'bull'
erume	'female buffalo'
emmeya:ḷu	'short tempered person'

e:

e:dike	'where'
e:ma:Ru	'deceive'
e:nge	'where'
e:la	'cardamom'
e:ru	'plough' (N)

ë

ëtteni	'little bit'
ëḍeya:ḷa	'mark'
ëḍa	'place'
ëkku	'dirt'
ëṇṇe puṭṭi	'oil bottle'
ëṇṇe ṭiṇṇu	'oil tin'
ëṇṇe karä	'oil man'
ëṇṇe si:sa	'oil bottle'
ëṇṇu	'count'
ëḷi	'show the teeth'
ëḷippu (N)	'grinning'
ëḷisina manasu	'fickle mind'
ëḷe	'cave', 'become weak'
ëḷeyavä	'young man'
ëḷani:r ka:yi	'tender coconut'
ëḷu	'decay'
ëḷuppu	'weakness'
ëḷudu	'write'

ëḷuvudu	'seventy'
ëḷḷeṇṇe	'gingili oil'
ëRu	'throw'
ëRumbu	'ant'
ëRunu:Ru	'two hundred'

ë:

ë:	'sob', 'weep'
ë:ṭṭu	'head constable'
ë:kku	'asthma'
ë:gadu	'it decays'
ë:ndu	'get up'
ë:ḷe	'poor man'
ë:ḷu	'seven'
ë:ḷnu:Ru	'seven hundred'
ë:Ru	'climb'
ë:ṇi	'ladder'

a

appisi	'a native month' (October-November)
appu	'then'
appRa	'that much'
attige	'elder brother's wife'
adikke	'there'
adu	'that'
aṭṭe	'millipede'
aṭṭe pu:	'leech'
aṭṭaṇe	'herd of cattle'
aṭṭu	'pour', 'boil', 'smear'
aḍi	'beat'
aḍavu	'worship'
aḍu	'cook'
akke	'elder sister'
aggu kuyi	'lower ground'
agvë	'mother'
acci	'mother's younger sister'

acca	'father's younger brother'
asagä	'washer man'
asuRu	'green'
amikki tumbu	'insert'
amuttu	'make tight'
amukku	'press'
amba	'urine'
ambadu	'fifty'
amma:se	'new moon'
ammä	'father'
anuppu	'send'
anubava	'experience'
anbu	'affection'
andulu	'a temporary structure for shade'
ankaṇa	'room'
ankiḍi	'shop'
angay	'palm'
ankiḍikkarä	'shop keeper'
anju	'agitate', 'five'
anjuke	'fear'
anRu	'that day'
aṇile ka:yi	'Indian gall nut'
aṇḍa:vu	'big metal vessel'
aṇṇä	'elder brother'
alemo:du	'wander'
aluge	'night'
alugu nira	'evening'
arive	'large earthern vessel'
are	'half'
arane:si	'pineapple'
aRivukkarä	'wise man'
aRa:leṇṇe	'castor oil'
aRa:ḷu	'castor plant'
aRu	'cut'
aRuvadu	'sixty'
aRuvadu sa:vira	'sixty thousand'
ava	'she'
avä	'he'
avaru	'they'

avuḷë avuḷë	'spongy'
ayi	'loosen', 'unscrew', 'filter'
ayittava:ra	'sunday'
aynu:Ru	'five hundred'
ayya	'grand father'

a:

a:	'that'
a:ppi	'cow dung'
a:ṭṭa	'folk dance'
a:ṭṭu	'shake', 'stir'
a:ḍi	'name of a native month' (July-August)
a:ḍe	'cream of milk'
a:ḍu	'swing'
a:ḍu piṇukke	'dung of sheep'
a:ḍukkuṭṭi	'lamb'
a:ḍukkari	'shepherdess'
a:ḍukkarä	'shephered'
a:ḍume:kka:ḷu	'shephered'
a:kaḍe	'there'
a:kere	'that river'
a:sige	'bed'
a:su	'spread', 'propagate'
a:ṇi	'nail'
a:la	'hawk'
a:la mara	'banyan tree'
a:ḷe	'husband'
a:ḷeppa:ru a:ḷe	'look at that person'
a:ḷu	'rule'
a:Ru	'six', 'cool'
a:Runu:Ru	'six hundred'
a:Rvä	'brahmin'
a:vaṇi	'name of a native month' (August-September)
a:yisu	'ice'
a:yira	'thousand'
a:yiratti aynu:Ru	'one thousand and five hundred'

ä

äggä:rsu	'seasoning in oil'
äjje	'track'
äse	'rope for hanging clothes'
ä!a-	'measure'
ärsi	'rice'
äRe	'rock'

ä:

ä:se	'wish', 'desire'
ä:me	'tortoise'
ä:ni	'name of a native month'
ä:ne	'elephant'
ä:ru	'who'

o

oppu	'confess', 'agree'
ottu	'edge'
otta:se	'co-operation'
odugum	'useful'
oduga:du	'not useful'
o!!egisu	'trouble' (V)
o!!egiskarä	'man who gives trouble'
o!!uga	'whole'
o!!ukupu!!inavä	'brother'
o!ukku	'sweep', 'erase'
o!ukkukkarä	'sweeper'
o!u	'push'
o!!u	'shut'
okku	'reap'
oggu	'leak'
ombadu	'nine'
onRare	'one and a half'
onRu	'one'
o!aga:lu	'dry'

oṇṭe	'camel'
oṇṭu	'riddle'
oṇṇe:mukka:lu	'one and three quarter'
oli	'water falls'
ole	'oven'
olaga	'world'
oḷi	'hide'
oḷe	'bark' (V)
oḷa:Ru	'blabber'
orukaḍe vey	'to put on one side'
oRutte	'alone'
oyaRu kambi	'wire'

o:

o:ṭṭe	'hole'
o:ṭṭe va:yä	'old man without teeth'
o:ṭṭe va:y	'teethless mouth'
o:ḍu	'tile', 'run'
o:ḍu ku:re	'tiled house'
o:sida	'something'
o:lingä:	'Linga:' (voc.)
o:le	'palm leaf'
o:le ku:re	'house thatched with palm leaves'
o:ra	'side'
o:Rakka	'tomorrow'

u

uppinaka:y	'pickle'
uppu	'salt'
uppu dä:sike	'salt is more'
ubasa	'asthma'
ubbaca	'deep sigh'
udda	'height', 'top'
udda:ḷi	'surface'
uḍukku	'a small drum'
ukku	'strip'

ugguru	'nail'
ucci	'the crown of the head'
ujju	'clean', 'wash'
usa:ru	'warn', 'alert'
usungu	'move'
usuru	'life'
ummi	'husk'
ummikeri	'husk black'
uni	'think'
undu	'push out'
uṇḍe	'round'
unjikeḍenje	'wasp'
ulu	'whither'
uḷukku	'sprain'
uḷundu	'black-gram'
uḷḷa:ngay	'palm'
uri	'become sweat'
urugu	'melt'
uruva	'body'
uRi	'suspended network made up of rope'
uRummele	'turban'

u:

u:	'plough' (V)
u:tta	'swelling'
u:ttu	'spring'
u:du	'blow' (V)
u:dubatti	'incense stick'
u:ṭṭu	'feed'
u:kka	'strength' (N)
u:kku	'kindle' (V)
u:gu	'sting of a wasp'
u:me	'dumb'
u:me a:ḷu	'dumb man'
u:me peṇṇu	'dumb woman'
u:r	'crawl'
u:riliruddu vanda	'(she) come from the village'

u:ru	'village'
u:rugvuṇḍe	'leader of the village'
u:RRu	'pour'

p

pitta	'bile', 'buttock'
pitta:ḷe	'brass'
pitta:ḷe bo:si	'brass pot'
pitta:ḷe di:pa	'brass lamp'
pidungu	'be pressed', bulge'
piḍi	'touch', 'hold', 'female deer'
pikkasi	'spade'
piccetoṭṭi	'begging bowl'
picce eḍu	'beg'
piccekkarä	'beggar
piccu	'tear into bits'
pimpa:ḍu	'back'
pinju	'tender fruit'
pilli	'sorcery'
pilli man	'spotted deer'
pillu	'grass'
pilluku:re	'thatched house'
piri	'screw of a nut'
pi:	'faeces'
pi:nä:si	'musical instrument'
pi:la	'winged white ant'
petti	'about'
peṭṭi	'box'
peṭṭe	'females of animals, birds'
peṭṭe ko:yi	'hen'
pecce	'green'
pecce pa:mbu	'green snake'
pecce pera:ngi	'green chilly'
pecce goddi	'chameleon'
peccarisi	'raw rice'
penRi	'pig'
peṇilavä	'girl's father'

peṇe	'thatch'
peṇḍu	'wife'
peṇḍRu (Sg.)	'female'
peṇḍRu ve:Ra:yika	'lady in pregnant'
peṇṇu	'woman'
penguni tinga	'name of a native month' (March-April)
peḷe	'live', 'survive'
peraṭṭa:di tinga	'name of a native month' (September-October)
pera:ngi	'chilly'
perongo:la:ṭṭa	'deity dance'
peruba:mbu	'python'
perume	'pride'
peRe	'drum like instrument'
peRe tamṭe	'small drum'
peRu	'give birth'
peRukku	'pick'
pe:ppuru	'paper'
pe:ṭṭi	'grand daughter'
pe:ḍiya:ḷu	'coward'
pe:kka po:	'go to ease'
pe:na	'pen'
pe:nu	'louse'
pe:rä	'grand son'
pe:ru	'name'
pe:yi	'ghost'
përsu	'light', 'burn' (V)
pattini	'chaste woman'
paṭṭi	'cattle shed'
paṭṭa	'kite'
paṭṭa:su	'cracker'
paṭṭu pu:	'silk worm'
paḍi	'read'
paḍa	'picture'
paḍuppu	'education'
paḍulu	'door'
pakka	'near'
paksi	'a variety of small bird start coming at dusk'

pammu	'fruit'
pane o:le	'palm leaf'
pandu veḷa:ṭṭu	'foot ball play'
paṇa	'money', 'coin'
paṇakkarä	'rich man'
paṇa mu:ṭṭe	'cash tied up in cloth'
paṇṇeṇḍu	'twelve'
pancakkarä	'miser'
palakki	'bier'
palpoḍi	'tooth powder'
palli	'lizard'
pallu	'tooth'
paḷa paḷa	'shining'
paḷa:gu	'practice', 'acquaint'
paḷa:kka	'habit', 'familiarity'
paḷa:kku	'cause to train'
paḷḷi	'floor'
paḷḷikku:ḍa	'school'
para	'search'
paraḷ	'spread'
paRi	'pluck'
paRa	'fly'
paRage	'after'
paRaseri	'outside'
paRa:ḍu	'forest'
paṚsa	'boat'
paRsanga	'story'
pa:pa	'sin'
pa:ppa:Ra peṇṇu	'brahmin woman'
pa:de	'foot'
pa:da	'paw'
pa:ṭṭa	'great grand father'
pa:ṭṭu	'song'
pa:ḍu paḍu	'make effort'
pa:gaRakka:yi	'bitter gourd'
pa:sa	'fungus'
pa:mpu	'snake'
pa:nga:ḍu	'thick jungle'
pa:la	'bridge'

pa:lu	'milk'
pa:luputṭi	'feeding bottle'
pa:lkarä	'milk man'
pa:ru	'meet', 'see'
pa:ru	'kite'
pa:Ru	'eagle', 'vulture'
pa:va:ḍe	'under skirt'
pa:ya	'worn out'
pänRu	'wart'
pä:ne	'big pot'
potta:nu	'button'
podi	'small bundle'
podu	'sun', 'common'
poduva:	'generally'
poduva:ṭṭi	'in general'
poṭṭu	'chaff'
poḍalanga:y	'snake gourd'
pokka koḍi	'umbilical cord'
pokku	'umbilicus'
poge	'smoke'
pogele	'tobacco'
pongu	'boil up'
panne vella	'jaggary'
poṇḍiyo ṭṭe	'vagina'
poṇṇupiḷḷe	'girl'
pole	'mensturation'
poḷa:ngu	'use'
pori	'hatch'
poruḷu	'thing'
poRe	'pile up one on top of the other'
poRa:me	'jealousy'
poRa:ngay	'dorsal side of the hand'
poy	'lie'
poyiRu	'green gram'
poyyi	'bag'
poyyä	'boy'
po:	'go'
po:dili	'at that time'
po:du	'time'

po:ṭṭa	'photo'
po:kku	'long for'
po:ṇi	'street'
po:ḷu	'full to the brim'
po:ri	'bull'
po:ri kanRu	'small bull'
pudu	'new'
(podu) puṭṭugudu	'rising (sun)', 'shooting'
puṭṭu	'bud'
puḍi	'hold'
puḍikka:le	'do not like'
puccä	'mad man'
pungu	'A tree (Dalbergia)'
puccu	'insanity'
puṇa	'corpse'
puṇugu	'civet cat'
puṇḍe	'vagina'
puṇṇave	'full moon'
puṇṇu	'wound'
puli	'tiger'
puḷi	'sour', 'tamarind', 'juice'
puḷikkadu	'ferment', sour taste'
puḷi maṇḍe	'brown hair'
puḷiya pammu	'tamarind fruit'
puḷiya mara	'tamarind tree'
puḷḷe	'child'
puḷḷe eḍu	'give birth'
puriji	'sometime'
puriya	'affection', 'right'
puRa:ppaḍu	'start'
puRRu	'ant hill'
pu:	'flower'
pu:ttu	'burry'
puṭṭu	'fit', 'lock'
pu:gu:ḍe	'basket for collecting flowers'
pu:jä:ri	'priest' (male)
pu:jä:ricci	'priest' (female)
pu:saka:y	'a variety of fruit from which soap is prepared'

pu:sa mara	'soap tree'
pu:sa:ṭṭu	'perform religious ceremony'
pu:su	'smear'
pu:ne	'cat'
pu:ḷe pu:	'a variety of flower used for the religious purpose'
pu:ra	'whole'
pu:varisi mara	'portia tree' (Thespesia populnea)
püḷe	'rivulet'
püḷudi	'dust'
püḷugä	'lier'
püḷugu	'false'

b

biliya	'stout'
biliya puḷḷe	'elder child'
biliya katti	'big cutting knife'
biliya kaṇṇi	'large rope'
biliyakka	'elder sister'
biliya sugulu	'deep sigh'
biliyavaru	'great men'
biliyavä	'stout man'
biliya vüyi	'big path'
biliya:gvë	'mother's elder sister'
biliya:mme	'father's elder brother'
bilaṇṇä	'elder brother'
biluṭṭi	'belt'
bire:kki	'break'
bi:ttikkarä	'coward'
bi:di	'outside'
bi:gaka:yi	'lock'
bi:msu	'beans'
beṭṭu	'mountain'
beṭṭu jari	'side of the mountain'
bejji	'chutney'
bese	'speed'
bemänusi	'pregnant woman'
benji	'bench'

bennu	'back'
beṇḍe ka:yi	'ladies finger'
beṇḍulu	'butter fly'
be:stu va:ra	'thursday'
be:mbele	'margosa leaf'
be:mba pammu	'margosa fruit'
be:mba ka:yi	'margosa unripe fruit'
be:mba mara	'margosa tree'
badukku	'live'
bakkuṭṭi	'bucket'
bambu	'disease'
baṇḍi ku:re	'cart house'
balakkarä	'strong man'
bari	'roof'
ba:ttu	'duck'
ba:ga	'division'
ba:ga:ḷi	'partner'
ba:moidä	'brother of one's wife or husband' 'younger sister's husband'
ba:mbe pillu	'a variety of grass used to put on the roof top to protect the roof from leaking'
ba:ḷa	'plenty'
ba:ra	'weight'
ba:vi	'pond', 'well'
ba:vi pa:la	'bridge of well' or 'pond'
ba:vä	'elder sister's husband'
bänilu	'banyan'
bängi	'bank'
bäṇḍi	'bullock cart'
bä:sa	'language'
bokkä	'wild cat'
bokku	'book'
bombura	'top'
bomme	'doll'
bondu	'hydrocoel'
bongu	'rat hole'
bolli	'blabber'
budu va:ra	'wednesday'
buddi puḷḷe	'virgin'

buruḍë	'head'
bu:di	'ash'
bü:ḍi	'beedi'

t

tinnu	'eat'
tinga	'month'
ti:	'fire'
ti:iḍu	'make fire'
ti:ppeṭṭi	'match box'
ti:gaḍḍi	'match stick'
tekku	'stammering'
tegana ëṇṇe	'coconut oil'
tegana mara	'coconut tree'
tegana na:ttu	'coconut seedling'
tegana na:ru	'coconut tuft'
tele	'head'
tele o:ḍu	'skull'
tele keṭṭu	'generation'
teleka:ṇi	'pillow'
tele no:vu	'head ache'
televä	'head man'
teḷinda	'clear'
teḷivisu	'filter'
tevandu po:	'escape'
tey tinga	'name of a native month' (January-February)
teyla	'fragrant oil'
te :	'rub'
te:kka mara	'teak wood tree'
te:nu	'honey'
te:n pu:cci	'honey bee'
teen ba:ṭṭulu	'honey bottle'
te:nu kunni	'honey bee'
te:ngikongu	'be floated'
te:ru	'a temple car'
te:yilato:ṭṭa	'tea plantation'
te:ḷu	'scorpion'

tappu	'error'
tapcu	'escape'
taṭṭe	'bamboo bud'
taṭṭu	'knock'
takar	'tin'
takar ku:re	'tin house'
tambuṭṭe	'a variety of musical instrument'
tambḷu	'Tamil'
tange	'sister'
tanga	'gold'
tanga vëḷe	'golden bangle'
taṇagaṇi	'a kind of bean'
taṇḍe	'stem of a plant'
taṇḍu	'trunk'
taḷiru	'tender twig'
taḷḷu	'push'
taRa	'open'
taRa:ku paṇṇi	'bandicoot'
tavandu po:	'crawl'
ta:	'give'
ta:ṇḍava:ḷa	'rail'
ta:vare	'lotus'
täre	'track'
toṭṭi	'coconut shell'
toṭṭa	'cradle'
toṭṭa:kkunni	'spider'
toṭṭu	'skin of the fruits', 'bark'
toḍe	'thigh'
toga	'god', 'goddess'
toga pa:ṭṭu	'devotional song'
toga koḷa	'temple tank'
toṇe	'company'
toṇḍi	'prostitute'
toṇḍe	'throat'
toṇṇu:Ru	'ninety'
toḷḷa:yirā	'nine hundred'
to:ṭṭa	'garden'
to:ṇṭe pammu	'pappaya fruit'
to:ṇṭe mara	'papaya tree'

to:ṇḍu	'dig'
to:lu	'skin'
to:l peṭṭi	'leather box'
to:l pakki	'bat'
to:Ru	'defeat'
tuppa	'ghee'
tuppu	'spit'
tuppuḍu	'feather'
tumbe giḍa	'seucas species'
tumbu	'fill', 'insert'
tumbusa kayyi	'trunk of an elephant'
tummu	'sneeze'
tuḷḷi	'dry twig'
tu:kku	'carry'

d

dimusu dimusu	'different varieties'
dinusu ma:Ri	'disguise'
diṇṇe	'varanda'
dira:cca	'grapes'
diraga	'body'
di:pa keḍugadu	'lamp is becoming dim'
di:va:ḷi tinga	'name of a native month' (October-November)
di:ra	'bravery'
dappa	'great', 'big'
dappa:kku	'make it big'
dabbu	'embrace'
dabbḷa nu:nji	'big needle'
daḍukku	'obstruct'
dammu	'boiler'
dana	'cow'
dana uṇṇi	'cow fly'
dana kenRu	'calf'
dana kaRi	'beef'
dana sene	'cow is pregnant'
daṇḍe	'hollow anklet which will not make noice'
daṇḍa:ṇe	'punishment'

dariddira	'poverty'
daRbu:suṇi ka:yi	'water melon'
da:ppu	'female elephant'
da:ḍi	'beard'
da:si	'more'
da:sayyä	'beggar'
da:sä	'dependant', 'slave'
da:ḷi	'tub'
da:ḷimbi pammu	'pomegranate'
da:vu	'thirst'
doḍḍu	'bison'
domba pammu	'tomato'
dorecenni	'European lady'
dore kangu	'potato'
dore väre	'beans'
do:se	'a flour preparation'
dumbi	'dragon fly'
dumbu	'bristle'
du:di mara	'cotton plant'
du:kku	'swing'
du:ngi du:ngi	'be unsteady', 'stumble'
du:ngu	'hang', 'sleep'
du:ḷu	'dust'
du:ra	'distance'

ṭ

ṭi:du:ḷu	'tea powder'
ṭaylaR	'tailor'
ṭa:ṇingu	'medicine'
ṭoppi	'cap of a ranger'

ḍ

ḍinnu	'tin'
ḍemi	'dam'
ḍe:	'break'
ḍe:kka	'belching'

ḍakke	'arecanut'
ḍakke mara	'arecanut tree'
ḍakkey	'left hand'
ḍakkaḍe	'left side'
ḍangaḍe	'north'
ḍa:kuṭRu	'doctor'
ḍa:gu	'curry'
ḍa:sava:l	'left shoulder'
ḍa:ḷi	'big mud or cement vessel'

k

kittiḷi ka:y	'a variety of lime'
kilumbu	'rust in brass'
kiḷo	'kilo'
kirise	'ritual'
kira	'chappal'
kiRubbä	'panther'
kiRuga:ḷe	'trumpeting of an elephant'
ki:	'tear'
ki:ripuḷḷe	'mangoose'
ki:ra	'green edible leaf'
ki:su	'mend'
kettärsu	'cut into small pieces'
kettu	'scrape'
kettu/kattu	'neck'
keṭṭa	'bad'
keṭṭavä	'bad person'
keṭṭu	'tie'
keḍe	'shop'
keḍe:si	'last'
keḍu	'get spoiled'
keseRu	'mud'
kempu	'red'
kempu beḷuvu	'vaginal discharge'
kempu kallu	'red diamond'
kenju	'cringe'
kenRu	'calf'
kela	'mix'

keri	'scorch'
keri dä:niya	'grains excluding paddy'
kere	'river', 'groove'
kera:gu	'be melted'
kerumu	'caugh'
keve	'folk of a branch'
key	'hand'
keyppu	'bitterness'
key taṭṭu	'clap'
ke:nRo:ḍudu	'running detached'
kë̤ḍe	'churn'
kë̤le	'weed'
kë̤le kü:gu	'weeding'
kë̤lude	'donkey'
kë̤:	'wash'
kë̤:ḍu pa:ṭṭu	'dirty song'
kë̤:le	'wild goat'
kë̤:lu	'hear'
kë̤:Ru	'winnow'
kappe	'frog'
kappa:lu	'ship'
kabbina sa:ma:na	'iron articles'
kattiriko:lu	'scissors'
katte	'donkey'
kattäle	'darkness'
kattusu	'burn'
kaṭṭulu	'cot'
kaḍi	'bite'
kaḍeme	'variety of antelope'
kaḍeleṇṇe	'ground nut oil'
kaḍa	'lie down'
kaḍavaḷi	'god'
kaḍa:ndu rongu	'lie down and sleep'
kaḍukku	'ear ring'
kaḍugu	'mustard'
kakka	'vomit' (N)
kakku	'vomit' (V)
kasappu karä	'butcher'
kasa musa	'in a shabby manner'

kasṭa	'rare', 'difficulty'
kamarä	'black smith'
kampa	'pillar'
kambi	'iron rod'
kamma:r	'pungent sensation'
kana	'dream'
kangu	'tuber'
kanguḷi	'armpit'
kanju sa:ma:na	'domestic articles'
kaṇiyaRaal	'moringa latiso'
kaṇavu pillu	'a kind of wild grass used for thatching'
kaṇa:lu	'fire splinter'
kaṇḍi:sa	'compulsion'
kaṇṇi	'fibre', 'rope'
kaṇṇaḍi	'wink'
kaṇṇa ni:ru	'teare'
kaṇṇa:ḍi	'glass'
kaṇṇa:li	'eye ball'
kaṇṇu	'eye'
kali	'study'
kala:su	'sqeeze', 'mix'
kallu	'stone', 'dig'
kaḷe	'substract'
kaḷungu	'tuber'
kaḷḷe/kaṭḷe uṇḍe	'sweet made up of ground nut'
kaḷḷä	'thief'
kaḷḷu	'toddy', 'steal'
kaRi	'meat'
kaRittuṇḍu	'piece of flesh'
kaRa	'milk' (V)
kaRaṇḍi	'spoon'
kaRa:kka dana	'milking cow'
kaRuppu	'black'
kaRumbu	'sugarcane'
kaRppuRa	'camphor'
kavaru	'wooden pole'
kavaRu	'cover'
kaygadu	'become dry'
ka:ppi vede	'coffee nut'

ka:pkeṭṭu	'a type of festival preparation'
ka:ttige tinga	'name of a native month' (November-December)
ka:ttiru	'wait'
ka:du	'ear'
ka:du kë:kkadu	'listening'
ka:du kuttu	'ear ache'
kaḍu ko:yi	'jungle fowl'
ka:kke	'crow'
ka:kke kuṭṭi	'young one of crow'
ka:kke ku:ḍu	'crow nest'
ka:guḷi	'a type of bird which always go with the herds of grazing cattle'
ka:suguḷu	'tickle'
ka:na villu	'rain bow'
ka:ṇe	'fade'
ka:l	'leg'
ka:l ba:ga	'quarter'
ka:l kaṇṇi	'rope for the feet used in climbing tree'
ka:lRa:vu	'cholera'
ka:l vüyi	'narrow lane'
ka:rameḍe tinga	'name of a native month' (February-March)
ka:raṇamara	'curry leaf tree'
ka:Ru	'car'
ka:ra:l	'watching'
ka:vu	'wooden rod which is fixed on the spade'
ka:yi	'saffron colour'
känji	'gruel'
käri	'charcoal'
kä:re	'an ornament'
koppiḷi	'bubble'
koppe ku:re	'the place where corpse is placed'
koppe kallu	'stone representing the dead in the graveyard'
kottu	'peck'
kodi	'boil'
koṭṭavaḷi	'yawning'
koṭṭokku:gadu	'clucking of a hen'

koḍi	'flag', creeper'
koḍe	'umbrella'
koḍa	'a metal vessel for bringing water'
koḍasilu	'cruel'
koḍu	'send', 'give'
koḍukka veṇa	'do not give'
koḍumekkarä	'cruel man'
koḍuva:kkatti	'large sickle'
kokki	'hook'
kokku	'crane', 'bird's beak'
kombu	'branch of a tree'
kómme	'fat'
kone	'tip'
kondi	'sister-in-law'
konne va:y	'stammer'
konRu:ḍu	'kill'
koṇḍe	'dressing hair in a large coil'
koṇḍa:kku:nu	'mushroom'
koṇṇe	'a piece of cut wood'
kole	'murder'
kolusu	'anklet which makes noice'
kollu	'kill'
koḷa	'slope', 'small pond'
koḷavu	'pipe'
koḷa:kku	'hoof'
koḷḷe	'looting'
koḷḷu	'horse gram'
kore	'bark' (V)
koRi	'sheep', 'chirp'
koRevu	'deficiency'
koRa:ḍu	'intestine'
koRa:ngu	'monkey'
koRuve	'husband's younger brother'
kovari	'virgin'
ko:ttu	'wear'
kotko	'you (sg.) wear'
ko:ḍi	'crore'
ko:ḍali	'axe'
ko:koḍe	'parent of one's son-in-law or daughter-in-law'

kuRumbu	'impudence'
ku:ttu	'fun'
ku:ṭṭu maṇi	'inquiry'
ku:ḍa:l ku:nu	'mushroom found in the tree'
ku:ḍu	'assemble', 'nest'
ku:li	'wage'
ku:re	'hut'
ku:re kaṭṭu	'build a house'
küyi	'pit'
kü:	'weed' (V)
kü:a	'east'
kü:a mukku	'eastern corner'
kü:ga	'bottom', 'down'
kḷa:su	'glass'
kva:lu	'musical instrument'

g

giḍa	'plant'
gili	'fear'
giri	'blossom', 'branch out'
giRukku	'madness'
gedde	'paddy field'
geddaḷi pa:Ru	'a variety of vulture'
geḍḍa	'jaw'
gejja:l	'white ant'
geṇṭe	'bell'
gelikke	'children's rattle'
gere	'grawl'
gevḍRu	'man of a Gawda caste'
ge:na	'describe'
ge:re	'flooring with cement'
gëṇṇu	'joint in the bamboo node'
gama:l	'fragrance'
ganda	'sandal paste'
ganda eṇṇe	'sandal wood oil'
ganda mara	'sandal wood tree'
gaṇḍu	'male'
galla	'broad'

gaḷa:su	'glass'
garbba	'womb'
gavä:ni	'listen'
gavä:nippu	'care'
ga:nda	'yolk'
ga:ḷi	'wind'
ga:vu	'sacrifice'
ga:ya	'wound'
gobbaRa	'manure'
gobbaRa küyi	'manure pit'
gottukarä	'headman'
goddi	'calotis'
goḍḍi	'lustful woman'
goḍḍä	'lustful man'
gone	'bunch'
goṇṭu	'stalk of a flower'
goṇṇe	'mucus blown out of the nose'
goRa:kke	'snoring'
go:duvä	'wheat'
go:ndu	'gum'
gudde	'heap of grass'
guddu	'strike with the knuckles'
guḍi	'temple'
guḍḍe	'hill'
guḍḍu	'collect'
gumba	'faeces'
gumbu	'bush'
gummuḷusu	'gargle'
guṇḍika:yi	'heart'
gu:ḍa:ra	'tent'
gu:su	'sweep'
gu:me	'owl'
gvüṇḍe	'elder of the village'

c

cikku	'get entangle'
cimṭi	'cement'
cinna peṇṇu	'girl'

cinna puḷḷe	'child'
cinna tambi	'younger brother'
ci:saRamma	'lady teacher'
ci:le	'cloth'
ci:ru	'ritual'
ce:ru	'collect'
cangaṭṭa	'maleria fever'
cangaṭṭa karä	'man with maleria fever'
caṇṭe	'quarrel'
co:Ru	'cooked rice'
cuḍuga:ḍu	'burial ground'
cuḍu	'shoot'
cu:ṭṭu	'shoot with the thumb or finger'
cu:ṭṭu vira	'index finger'

j

jina	'day'
jinamu	'daily'
ji:ru	'cumin seed'
jeḍikunni	'butterfly'
jeḍe	'plait', 'bushy and thick hair'
jeḍe maṇḍe	'plaited hair'
jena:lu	'window'
jeṇḍa	'back ground'
jagali	'varanda'
jaga:ṭṭu	'jump'
jangsu	'loose'
jalli	'road metal'
jari	'slope'
ja:tti	'animal'
ja:ttire	'festival'
ja:ma	'midnight'
ja:Ru	'slip'
juṭṭu	'peal'
juRi	'suck'
juRttu kuḍi	'suck'
ju:ḍu	'heat'

sittire tinga	'name of a native month' (April-May)
siṭṭika	'small quantity'
siṭṭe	'sparrow'
siḍika	'little bit'
sigi	'grin'
sigaRu	'hiss'
siggiri	'a parasitic plant'
simma:ḍu	'load-pad for the head'
sine:da	'friend'
sindu	'sprinkle'
sinka:ri	'decorate'
singä	'lion'
sinna	'gold'
sila:ṭṭi	'slate'
sillu	'separate'
sillu vüyi	'deviation'
siḷḷu	'whistle'
siri	'laugh'
sirippu	'laughter'
siRuve	'children'
si:	'pus'
si:meṇṇe	'kerosene oil'
si:meṇṇe di:pa	'kerosene lamp'
si:ma:Ru	'broomstick'
si:ngeka:yi	'soap nut'
si:vä	'body'
seḍilu	'thunder'
sembilu	'copper'
sembalaka	'sitting cross legged'
semya	'time'
seni va:ra	'saturday'
sene	'pregnant' (animals)
senna:yi	'wolf'
sele o:ḍugadu	'echo'
seripa:ru	'check'
seri ma:ḍu	'correct'
seriya:na	'suitable'

se:	'do'
se:ne kangu	'yam'
se:ndu	'draw'
se:ḷu	'scorpion'
se:ru	'join'
sappe	'tasteless', 'flank'
sada	'sound'
sadura	'square'
sada ma:ḍu	'shout'
saṭṭi	'small mud vessel'
saṭṭa	'frame'
sakke	'jack fruit'
sakke muḷḷu	'skin thorn of jack fruit'
sakkara ka:yi	'pumkin'
sakka:ra	'a kind of plant'
sambärsu	'earn'
samṭi	'big hammer'
sammandi	'grave'
sande:ga	'doubt'
sando:sa	'happiness'
sangili	'chain'
sangaṭṭa	'disease'
sanni	'resemble'
sanne	'lift with the lever'
salppu	'confuse'
sal	'spill'
salji	'small pox'
sallemaṇi	'buyer'
saḷi	'cold'
saramaṇi	'coconut scraper'
saravu	'scrape'
saRdu po:	'go aside'
savi	'taste'
sava:lu	'shoulder'
sa:	'die'
sa:ṭṭe	'whip'
sa:kku	'sack', 'enough', 'cause to grow'
sa:ḷe	'hut'
sa:re	'rat-snake'

sa:ra:ngu	'spotted deer'
sa:ra:ya	'liquor'
sa:Ru	'juice'
sa:vi	'key'
sa:va	'cock'
sa:vu	'death', 'corpse'
sa:ya	'paint'
säkkere	'sugar'
sä:riya o:ḍu	'small broken piece of glass'
sollu	'say'
soḷe	'tree latex'
soḷḷe	'mosquito'
sore	'shave'
sorette tele	'bald head'
soRi	'scratch'
soRugu soRugu	'rustle of dried leaves'
sooppu	'soap'
so:kki	'snake skin'
so:gu	'grass without stem'
so:mara	'monday'
so:mbä:Ri	'lasy', 'idle'
so:Re	'pigeon'
subbu Ru	'eye brow'
sudda	'clean'
sukku	'dried ginger'
sugulu	'breath' (N)
sugulu viḍu	'breath' (V)
summa:r	'approximately'
suṇṭi	'dried ginger'
suṇṇa	'lime'
suḷiru	'whistle'
suḷu	'go round'
suruṭṭu	'draw together'
suRRe ga:ḷi	'whirl wind'
suRRu	'wander'
suvutte kayi	'cucumber'
su:ṭṭe	'country torch'
su:ni	'sharp'
su:le	'disease in the sexual organ'

su:ri 'pen knife'
su:ru 'bad smell'
su:rya ga:ndi 'sun flower'
sü:kke puḍi 'make whistle by rounding the lips'
sva:mi 'brahmin'

m

mitta 'another', 'other'
miṭṭä 'grasshopper'
micca 'lightning'
minnagu:si 'glow worm'
miṇḍagatti 'concubine'
mi:su 'moustache'
mi:nu 'fish', 'star'
mi:nu muḷḷu 'fish bone'
mi:nu vele 'fish net'
medde 'bungalow', 'cushion stuffed with cotton'
medde ku:re 'storied house'
meṭṭu 'step'
meṭṭu va:sa 'threshold'
mekku 'wax'
mekusa:ṇe 'plough' (N)
menjä 'people'
menni 'forgive'
mellu 'chew'
meriya:di 'manner'
meruddu 'medicine'
me: 'graze'
me:kka:la 'rainy season'
me:la mukku 'west corner'
mabbu 'intoxication'
mattu 'lip'
mattu ko:lu 'churning stick'
maduppu 'respect'
maduve 'marriage'
maddina 'noon'
maddäḷe 'drum'
maṭṭä 'ground'

maḍi	'fold'
maḍa: ko:yi	'brooding hen'
maḍa: ka:kkudu	'brood over (the eggs)'
makkakku po:	'to pass urine'
maga	'daughter'
majjige	'butter milk'
masaṇä	'burial ground'
mammuṭṭi	'spade'
mandü	'idiot'
mangava:ra	'tuesday'
manji kaṇṇi	'a variety of grass in whicn mat is made'
manja	'yellow'
manju	'mist', 'cloud'
maṇi	'talk', 'abuse', 'bell'
maṇa:lu	'sand'
maṇḍi	'knee'
maṇḍi ka:lu	'crawling position'
maṇḍe	'hair'
maṇḍa:le pa:mbu	'viper'
maṇṇa	'careful', 'slowly', 'calm'
maṇṇa sollu	'whisper'
maṇṇu	'earth'
maṇṇu i:ruva	'lungs'
malli	'jasmine'
maḷḷu	'urine' (N)
mare kotte	'wood pecker'
mara	'tree'
mara o:ṭṭe	'hole in the trunk of a tree'
maRa	'forget'
mayakka	'faint'
ma:pḷe	'bridegroom'
ma:ttu	'dislocate', 'remove'
ma:degä	'shoe maker'
ma:gu	'become ripe'
ma:mi	'mother-in-law'
ma:më	'father-in-law'
ma:ṇi	'penis'
ma:rga:ḷi tinga	'name of a native month' (December-January)

ma:vë pa:lu	'mango latex'
ma:vakallu	'slate pencil'
ma:vë mara	'mango tree'
mä:	'rain'
mä:le	'garland'
mä:si	'name of a native month' (February-March)
motta	'sum', 'total'
modi	'bee hive'
moṭṭi tele	'bald head'
moṭṭe	'blunt'
mosoRu	'curd'
monde vä:	'red banana'
moṇo:ngu	'groan'
moṇḍi	'lame'
moṇṇä	'rabbit'
moṇṇä kaRi	'rabbit meat'
moḷe	'pimple', 'germinating shoot'
moḷe	'mole'
moRa	'forget'
moy	'body'
moyil	'mile'
mo:dira	'ring'
mo:nde	'face'
muppadu	'thirty'
muppada:yira	'thirty thousand'
muttu	'kiss'
mudukki	'old woman'
mudukkä	'old man'
muduḷe	'brain'
muṭṭë	'bubble'
muttä	'egg'
muṭṭa:ḷam	'fool'
muṭṭe go:su	'cabbage'
muḍivu	'end'
muḍukku	'chase', 'drive'
muccu	'cover'
mukka:lu	'three fourth'
mugava:ḷi	'bet'

muguṭṭe	'bug'
muggu	'bud'
musugu	'mask'
munda:ḍa:vadu	'first'
mundri	'cashew nut'
muḷi	'word', 'blink'
muḷungu	'plunge into water'
muḷḷu	'thorn'
muḷḷu pänRi	'porcupine'
muRi	'break'
muRa	'winnowing fan'
muRukku	'twist'
mu:ṭṭu	'kindle'
mu:kku	'nose'
mu:kkutti	'nose ring'
mu:kku daṇḍe	'centre of the nose'
mu:su	'breath'
mu:nga	'bamboo'
mu:nga pa:yi	'bamboo mat'
mu:nga ku:ḍu	'large basket made up of bamboo'
mu:nga gaḍḍi	'bamboo branches'
mun:nga muḷḷu	'bamboo straw'
mu:nRu	'three'
mu:ḷe	'bone'
mügunju	'turn over', 'topple'
müle	'woman's breast'
mülle	'jasmine'
mü:ga	'son'
mü:le	'corner'

n

nija	'truth'
ninne	'you' (Acc.)
nila kaḍale	'ground nut'
nila:kkeri	'coal'
nila: veḷissa	'moon light'
niḷḷu	'stand'

niRa	'colour'
niRuttu	'stop', 'remove'
ni:sa	'swim'
ni:mu	'you' (pl.)
ni:nu	'you' (sg.)
ni:la	'blue'
ni:ra:ḍu	'bath' (V)
ni:ra:vi	'steam'
ni:ru	'water'
ni:ruḷe pa:mpu	'water snake'
ni:ru viḍu	'irrigate'
ni:ru muṭṭë	'water bubble'
ni:ru na:yi	'otter'
ni:vu	'rub gently'
netti	'fore head'
neṭṭana	'straight'
neṭṭana ma:ḍu	'make it straight'
nege	'jump'
nesungu	'crush'
nembu	'lift with lever'
nene	'think'
nenju	'chest'
nellikka:yi	'goose berry'
nellarisi	'boiled rice'
nellu	'paddy'
nellu pillu	'hay'
nellummi	'husk'
neRenduṭṭa	'attained puberty'
neRa	'colour'
ney	'weave'
neṭṭi muRi	'cracking the knuckle', 'finger'
nëḍu	'hip'
nappu	'fill'
naḍukka pani	'cold fever'
naṭṭu karä	'village man'
naṭṭuRu	'guest'
naḍa	'walk'
naḍu	'plant'
naḍukke	'middle'

naḍungu	'shiver'
nakku	'lick'
naga:lu	'shade'
nasṭa	'loss'
namaccu	'controle'
nambikke	'hope'
nambu	'believe'
namma	'our'
nana	'my', 'mine'
nalla	'good'
nalla a:ḷu	'honest person'
nalla mëḷagu	'black pepper'
nari	'fox'
nara:mbu	'nerve'
narsi	'nurse'
naRukku	'cut into pieces'
navulu	'peacock'
navulu pilli	'peacock feather'
na:ppatti mu:nRu	'forty three'
na:ppatti reṇḍu	'forty two'
na:ppadu	'forty'
na:tta:nga:lu	'nursery of plant'
na:tta:nga:y	'a kind of green citrus'
na:ttu	'seedling'
na:gapa:mbu	'cobra'
na:suvä	'barber'
na:mu	'we'
na:nu	'I'
na:nu:Ru	'four hundrd'
na:la:nge	'tongue'
na:lu	'four'
na:ḷeka	'day after tomorrow'
na:ḷu	'day'
na:y	'dog'
na:y kaḍi	'dog bite'
na:y kore	'barking of the dog'
na:ya	'justice'
na:ya	'speech'
nä:simuttu	'name of a person'

nä:ne pillu	'reed'
nä:li	'stream'
nä:RRu	'yesterday'
nore	'froth'
nore maṇḍe	'grey hair'
no:mbi	'festival'
no:ne pu:	'earth worm'
nuggu	'enter'
nungu	'swallow', 'palmyrah fruit'
nungu mara	'palmyrah tree'
nuṇḍu	'pinch'
nuṇṇana	'soft'
nu:nji	'needle'
nu:lu	'thread'
nu:Re kangu	'a type of tuber found in the forest'
nüṇḍi	'crab'

l

le	'call'
letta	'blood'
legaḍa	'horse shoe'
laiṭṭu	'lamp'
lauḍa	'retorting person'
lanke	'eye fly'
la:	'measure'

r

ri:ppuru	'reaper'
re	'grind'
reṇḍuve	'two persons'
reṇḍa:vadu	'second'
reṇḍRe	'two and a half'
ramba	'file'
ra:ḷu	'cry of a peacock'
ra:vu	'morning'
ra:yi kallu	'grinding stone'

rä:jä	'king'
ro:sa	'anger'
ruḷ	'roll up'

R

Re:njuRn	'forest ranger'
Rabbulu	'rubber'
Ra:ttil	'balance'
Ra:ngu	'get dowu'
Rongu	'sleep'

v

viḍu	'leave'
vidusu	'split' (N)
visulu	'sun shine'
vikkeṭṭi	'hiccup'
vikkulu	'hiccup'
visa	'posion'
viṇṇa:ppu	'request'
villu	'bow'
viri	'lust'
vira	'finger
viro:da	'enimity'
viruga	'varanus'
viRuppa	'stiffness'
vivara	'details'
vettile	'betel'
vede	'seed'
veṭṭe	'open space'
veṭṭekanga	'menstrual discharge'
veṭṭu	'cut'
veḍi	'gun'
vekka	'shyness'
veguttu pu:	'intestinal worm'
vesaṇa	'sorrow'
venga	'onion'
veṇelu	'squirrel'

veṇḍu	'beetle'
veṇṇe	'butter'
veli	'pain'
vele	'price', 'net'
velada kangu	'sweet potato'
veldu	'big'
veḷissa	'light'
veḷe	'cause to grow', 'produce', 'bangle'
veḷe venga	'garlic'
veḷa:ḍu	'play'
veḷo:na	'become white', 'pale'
veḷḷi	'friday', 'silver'
veḷḷi paṇa	'silver coin'
veḷḷi bo:ji	'silver vessel'
veḷḷi daṇḍe	'silver anklet'
veḷḷe	'white'
veḷḷe mo:ḍa	'white cloud'
veḷḷekkarä	'european'
veḷḷa:ḍu	'goat'
verise	'straight', 'queue'
vere	'draw'
verugu	'jungle cat'
veRa:gu	'firewood'
veRä:ncu	'black ant'
veRude	'empty', 'without any purpose'
vey	'smear', 'keep'
veyga:si tinga	'name of a native month' (May-June)
ve:paRa	'coriander'
ve:ṭṭe	'hunting'
ve:ṭṭekarä	'hunter'
ve:ḍu	'beg'
ve:sa:ke ka:la	'summer'
veṇa	'not needed'
ve:li	'fence'
ve:le	'work'
ve:ru	'root'
vëRu	'stomach'
vëRu eḍukkudu	'loose motion'

vëRu kaḍi	'hunger'
vëRukari	'pregnant woman'
vëRugaṭṭi	'stomach tumour'
vë:ṭṭi	'dhoti'
vadaṇe	'brinjal'
vaḍanekka:y	'brinjal'
vaḍe	'oil cake'
vaḍakku	'north'
vaḍuketṭu	'filter'
vaḍḍi	'interest'
vaggu	'bend'
vaṇṇa	'sari'
vali:	'grow', lengthen'
valakkaḍe	'right side'
valasavalu	'right shoulder'
vaḷangu	'dawn'
vaḷar	'grow'
varavu	'income'
varusa	'year'
varumba:ḍu	'income'
vaRa:ḷ mu:nga	'dead bamboo'
vaRäḍi	'barren woman'
vaRäḍä	'impotent man'
vaRu	'fry'
va:ttiya:ru	'teacher (male)'
va:dusu	'play the musical instrument'
va:na	'sky'
va:ngu	'purchase (buy)'
va:l	'tail'
va:ḷ	'sword', 'saw'
va:ra	'week'
va:ra ku:li	'weekly wage'
va:y	'mouth'
va:ya:ḍi	'she who speaks more'
va:saṇiye	'comb' (N)
va:su	'comb' (V)
vä:re	'beans'
vä:paṭṭe	'plantan leaf stalk'
vä:pammu	'plantain fruit'
vä: to:ṭṭa	'plantain plantation'
vä:kole	'plantain bunch'
vüyi	'path', 'way'
vü:	'fall'

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